NINE
SERMONS:

THE FIRST BEFORE

His MAJESTY

K. CHARLES I.

THE OTHER

On ſpecial and eminent Occaſions.

BY

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TO THE READER.

CHRISTIAN READER,

THESE Sermons *were, by the Godly and Learned* Author *of them, fitted to the* Congregations *to which he was to ſpeak; and no doubt intended only for the benefit of* Hearers, *not of* Readers. *Nevertheleſs, it was the deſire of* many *that they might be* publiſhed, *upon the hope of* good *that might be done to the* Church *of* God *by them. There is need of* plain Inſtructions *to* incite *men to* holineſs of Life, *as well as* accurate Treatiſes *in* Points Controverted, *to diſcern* Truth *from* Error. *For which end I dare promiſe* theſe Sermons *will make much, where they find an* Honeſt *and* Humble Reader. *It was the* Author's *greateſt care* (*as you may find in the* reading *of them*) To handle the Word of God by manifeſtation of the truth, commending himſelf to every Mans Conſcience in the ſight of God; *as once* St. Paul *pleaded for himſelf,* 2 Cor. 4. 2. *And if that be the* property (*which they ſay*) *of an eloquent and good Speaker,* Non ex ore, ſed ex pectore, *To ſpeak from his* Heart *rather than his* Tongue; *then ſurely this* Author *was an* excellent Orator, *one that ſpake out of* ſound Underſtanding *with* true affection.

How great *his* parts *were, and how well* improved, *as may appear by theſe his* Labours, *ſo they were* fully known, *and the loſs of them* ſufficiently bewailed *by thoſe among whom he* lived *and* converſed.

Many excellencies *there were in him, for which his* memory remains; *but this above all was his Crown,* that he unfeignedly ſought God's Glory, and the good of mens Souls. *It remains that theſe* Sermons *be* read *by thee with a* care to profit, *and* thanks to God *for the* benefit *thou haſt by them, ſith they are ſuch* talents, *as in the uſe of which he* requires *and* expects *to be* glorified. *Farewel.*

BRITISH MUSEUM

THE

SERMON I.

2 TIM. III. 1, 2, 3, 4, 5.

This know alſo, that in the laſt days perilous times ſhall come.
For men ſhall be lovers of their own ſelves, covetous, boaſters, proud, blaſphemers, diſobedient to Parents, unthankful, unholy.
Without natural affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good.
Traitors, heady, high-minded, lovers of pleaſures more than lovers of God; Having a Form of godlineſs, but denying the Power thereof.

TO a Diſcourſe upon theſe words, I cannot think of any fitter Introduction, than that wherewith our Saviour ſometime began a Sermon of his, *This day is this Scripture fulfilled.* And I would to God, there were not occaſion to fear, that a great part of it may be fulfilled in this place.

Two things are contained in it. Firſt, the real wickedneſs of the generality of the men of Latter-times, in the four firſt Verſes. For by *men ſhall be lovers of themſelves, covetous, boaſters, proud,* &c. I conceive is meant, men generally ſhall be ſo; otherwiſe this were nothing peculiar to the laſt, but common to all times: for in all times ſome, nay, many, have been lovers of themſelves, covetous, boaſters, proud, &c. Secondly, We have here the formal and hypocritical godlineſs of the ſame times, in the laſt verſe, *Having the form of godlineſs, but denying the power thereof*; which latter ordinarily and naturally accompanies the Former. For, as the ſhadows are longeſt when the Sun is loweſt, and as Vines and other Fruit-trees bear the leſs Fruit, when they are ſuffered to luxuriate and ſpend their Sap upon their ſuperfluous Suckers and abundance of Leaves: So commonly, we may obſerve both in Civil converſation, where there is great ſtore of formality, there is little ſincerity; and in Religion, where there is a decay of true and cordial Piety, there men entertain and pleaſe themſelves, and vainly hope to pleaſe God with external formalities and performances, and great ſtore of that righteouſneſs for which Chriſt ſhall judge the World.

It were no difficult matter to ſhew that the truth of St. *Paul*'s Prediction is by experience juſtified in both parts of it; but my purpoſe is to reſtrain my ſelf to the latter, and to endeavour to clear unto you, that that in our times is generally accompliſhed: That almoſt in all places the power of Godlineſs is decayed and vaniſhed; the form and profeſſion of it only remaining: That the Spirit and Soul, and Life of Religion is for the moſt part gone; only the outward Body or Carcaſs, or rather the picture or ſhadow of it being left behind; this is the Doctrine which at this time I ſhall deliver to you; and the Uſe, which I deſire moſt heartily you ſhould make of it, is this, To take care that you confute ſo far as it concerns your particulars, what I fear ſhall prove true in the general.

To come then to our buſineſs, without further complement, let us examine our ways, and conſider impartially, what the Religion of moſt men is.

We are baptized in our Infancy, that is, as I conceive, dedicated and devoted to God's ſervice, by our Parents and the Church, as young *Samuel* was by his Mother *Hannah*, and there we take a Solemn Vow, *To forſake the Devil and all his works, the vain Pomp and glory of the World, with all the covetous deſires of it; to forſake alſo all the carnal deſires of the fleſh, and not to follow nor be led by them.* This Vow we take when we be Children, and underſtand it not: and how many there are, who know, and conſider, and regard what they have vowed, when they are become men, almoſt

as little as they did being Children; consider the lives and publick Actions of most men of all conditions, in Court, City, and Country, and then deny it, if you can, that those three things, which we have renounced in our Baptism, the profits, honours, and pleasures of the World, are not the very Gods which divide the World amongst them; are not served more devoutly, confided in more heartily, loved more affectionately, than the *Father, Son, and Holy Ghost*, in whose name we are baptized? Deny, if you can, the daily and constant imployment of all, to be either a violent prosecution of the vain pomp and glory of the world, or of the power, riches, and contemptible profits of it, or of the momentary or unsatisfying pleasures of the flesh, or else of the more Diabolical humours of Pride, Malice, Revenge, and such like; and yet with this empty form we please and satisfie our selves, as well as if we were lively born again by the Spirit of God, not knowing or not regarding what St. *Peter* hath taught us, that the *Baptism* which must save us, is, *Not the putting away of the filth of the flesh, but the answer of a good Conscience to God*, 1 Pet. iii. 21.

When we are come to years capable of Instruction, many, which is lamentable to consider, are so little regarded by themselves or others, that they continue little better than Pagans in a Commonwealth of Christians, and know little more of God or of Christ, than if they had been bred in the *Indies*. A lamentable case, and which will one day lie heavy upon their account, which might have amended it and did not. But many, I confess, are taught to act over this play of Religion and Learning, to say, *Our Father, which art in Heaven*; and, *I believe in God the Father Almighty*; but where are the men that live so, as if they did believe in earnest, that God is their Almighty Father? Where are they that fear him, and trust him, and depend upon him only for their happiness, and love him, and obey him, as in reason we ought to do to an Almighty Father; Who, if he be our Father, and we be indeed his Children, will do for us all the good he can; and if he be Almighty, can do for us all the good he will; and yet, how few are there, who love him with half that affection as Children usually do their Parents, or believe him with half that simplicity, or serve him with half that diligence? And then for the Lords Prayer, the plain truth is, we lie unto God for the most part clean through it, and for want of desiring indeed, what in a word we pray for, tell him to his Face as many false Tales as we make Petitions. For who shews by his endeavour, that he desires heartily that *God's Name should be hallowed*; that is, holily and religiously worshipped and adored by all men? That *his Kingdom should be advanced and enlarged*; *That his blessed Will should be universally obeyed?* Who shews by his forsaking sin, that he desires so much as he should do the forgiveness of it? Nay, who doth not revenge, upon all occasions, the affronts, contempts, and injuries put upon him, and so upon the matter curse himself, as often as he says, *Forgive us our trespasses, as we forgive them that trespass against us?* How few depend upon God only for their *daily Bread, viz.* the good things of this Life, as upon the only giver of them, so as neither to get nor keep any of them, by any means which they know or fear to be offensive unto God? How few desire in earnest to *avoid temptation*? Nay, who almost is there, that takes not the Devil's Office out of his hand, and is not himself a Tempter both to himself and others? Lastly, who almost is there that desires and above all things so much as the thing deserves, to be delivered from the *greatest evil*; Sin, I mean, and the Anger of God? Now Beloved, this is certain; he that imploys not requisite industry, to obtain what he pretends to desire, does not desire indeed, but only pretends to do so: He that desires not what he prays for, prays with tongue only, and not with his heart, indeed does not pray to God, but play and dally with him. And yet this is all which men generally do, and therefore herein also accomplish this Prophesy, *Having a form of Godliness, but denying the Power thereof.*

And this were ill enough, were it in Private, but we abuse God Almighty also with our publick and solemn formalities, we make the Church a Stage whereon to act our parts, and play our Pageantry; there we make a profession every day of *confessing our Sins with humble, lowly, and obedient hearts*, and yet when we have talked after this manner, twenty, thirty, forty years together, our hearts for the most part continue as proud, as impenitent, as disobedient, as they were in the beginning. We make great Protestations, *when we assemble and meet together to render thanks to God Almighty, for the benefits received at his hands*; and if this were to be performed with Words, with *Hosanna's* and *Hallelujahs*, and *Gloria Patri's*, and Psalms and Hymns, and such like outward matters, peradventure we should do it very sufficiently; but in the mean time with our Lives and Actions, we provoke the Almighty, and that to his face, with all variety of grievous bitter Provocations, we do daily and hourly such things as we know, and he hath assured us, to be odious unto him, and contrary to his nature; as any thing in the world is to the Nature of any man in the World; and this upon poor, trifling, trivial, no temptations. If a man whom you have dealt well with, should deal so with you; one whom you had redeemed from the *Turkish* slavery, and instated in some indifferent good inheritance, should make you fine Speeches, entertain you with Panegyricks, and have

your praiſes always in his Mouth; but all this while do nothing that pleaſes you, but upon all occaſions, put all affronts and indignities upon you, would you ſay this were a thankful man? Nay, would you not make Heaven and Earth ring of his unthankfulneſs, and deteſt him almoſt as much for his fair Speeches, as his foul Actions? Beloved, ſuch is our unthankfulneſs to our God and Creator, to our Lord and Saviour; our tongues ingeminate, and cry aloud *Hoſanna, Hoſanna,* but the louder Voice of our Lives and Actions is *Crucifie him, Crucifie him*; We court God Almighty, and complement with him, and profeſs to eſteem his ſervice *perfect freedom*; but if any thing be to be done, much more if any thing be to be ſuffered for him, here we leave him. We bow the knee before him, and put a Reed in his hand, and a Crown upon his head, and cry, *Hail King of the Jews*; But then with our cuſtomary ſins, we give him Gall to eat, and Vinegar to drink, we thruſt a Spear in his ſide, nail him to the Croſs, and crucifie to our ſelves the Lord of Glory. This is not the office of a friend to bewail a dead friend with vain lamentation; *ſed quæ voluerit meminiſſe, quæ mandaverit exequi,* to remember what he deſires, and execute what he commands; ſo ſaid a dying *Roman* to his friend, and ſo ſay I to you, to be thankful to God is not to ſay, God be praiſed, or, God be thanked, but to remember what he deſires, and execute what he commands. To be thankful to God, is certainly to love him, and to love him is to keep his Commandments, ſo ſaith our Saviour, *Joh.* 19. *If ye love me, keep my Commandments.* If we do ſo, we may juſtly pretend to thankfulneſs; which, believe me, is not a word, nor to be performed with words; But if we do not ſo, as generally we do not, our talk of thankfulneſs is nothing elſe but meer talk, and we accompliſh St. *Paul*'s Propheſie herein alſo; having a form of thankfulneſs, but not the reality, not the power of it.

If I ſhould reckon to you, how many direct lies every wicked man tells to God Almighty, as often as he ſays Amen, *to this form of Godlineſs,* which our Church hath preſcribed; if I ſhould preſent unto you all our acting of Piety, and playing of Humiliation, and perſonating of devotion in the Pſalms, the Litanies, the Collects, and generally in the whole Service, I ſhould be infinite; And therefore I have thought good to draw a vail over a great part of our Hypocriſie, and to reſtrain the remainder of our diſcourſe to the contrariety between our profeſſion and performance, only in two things, I mean, *Faith* and *Repentance.*

And firſt for *Faith*; we profeſs, and indeed generally, becauſe it is not ſafe to do otherwiſe, that we believe the Scripture to be true, and that it contains the plain and only way to infinite and eternal happineſs; but if we did generally believe what we do profeſs, if this were the language of our hearts as well as our tongues, How comes it to paſs that the Study of it is ſo generally neglected?

Let a Book that treats of the Philoſophers Stone, promiſe never ſo many mountains of Gold, and even the reſtoring of the golden Age again, yet were it not marvel, if few ſhould ſtudy it; and the reaſon is, becauſe few would believe it. But if there were a Book extant, and ordinary to be had, as the Bible is, which men did generally believe to contain a plain and eaſie way for all men to become rich, and to live in health and pleaſure, and this worlds happineſs, can any man imagine that this Book would be unſtudied by any man? And why then ſhould I not believe, That if the Scripture were firmly and heartily believed, the certain and only way to happineſs, which is perfect and eternal, it would be ſtudied by all men with all diligence? Seeing therefore moſt Chriſtians are ſo cold and negligent in the ſtudy of it, prefer all other buſineſs, all other pleaſures before it; is there not great reaſon to fear, that many who pretend to believe firmly, believe it not at all, or very weakly or faintly? If the General of an Army, or an Ambaſſadour to ſome Prince or State, were aſſured by the King his Maſter, that the tranſgreſſing any point of his Commiſſion ſhould coſt him his life; and the exact performance of it be recompenced with as high a reward as were in the Kings power to beſtow upon him; can it be imagined that any man who believes this, and is in his right mind, can be ſo ſupinely and ſtupidly negligent of this charge, which ſo much imports him, as to overſee, through want of care, any one neceſſary Article, or part of his Commiſſion; eſpecially if it be delivered to him in writing, and at his pleaſure to peruſe it every day? Certainly this abſurd negligence is a thing without example, and ſuch as peradventure will never happen to any ſober man to the worlds end; and by the ſame reaſon, if we were firmly perſuaded, that this Book doth indeed contain that charge and commiſſion, which infinitely more concerns us, it were not in reaſon poſſible, but that to ſuch a perſuaſion, our care and diligence about it, ſhould be in ſome meaſure anſwerable. Seeing therefore moſt of us are ſo ſtrangely careleſs, ſo groſly negligent of it, is there not great reaſon to fear, that though we have *Profeſſors and Proteſtors* in abundance; yet the faithful, the truly and ſincerely faithful, are, in a manner, fallen from the children of men? What but this can be the cauſe that men are ſo commonly ignorant of ſo many Articles, and particular Mandates of it, which yet are as manifeſt in it, as if they were written with the beams of the Sun? For example, how few of

out Ladies and Gentlewomen, do or will understand, that a voluptuous life is damnable and prohibited to them? Yet Saint *Paul* saith so very plainly, * *She that liveth in pleasure is dead while she liveth.* I believe this case divinely regards not the Sex; He would say, *He* as well as *She*, if there had been occasion. How few of the Gallants of our time do or will understand, that it is not lawful for them to be as expensive and costly in apparel, as their means, or perhaps, their credit will extend unto? Which is to sacrifice unto vanity, that, which by the Law of Christ, is due unto Charity; and yet the same St. *Paul* forbids plainly this excess even to women—— † *Also let women* (he would have said it much rather to the men) *array themselves in comely apparel, with shamefac'dness and modesty, not with embroidered hair, or gold, or pearls, or costly apparel*; and to make our ignorance the more inexcusable, the very same rule is delivered by St. *Peter* also, 1 *Epist.* 3. 3.

How few rich men are or will be persuaded, That the Law of Christ permits them not to heap up riches for ever, nor perpetually to add House to House, and Land to Land, though by lawful means, but requires of them thus much Charity at least, that ever while they are providing for their Wives and Children, they should, out of the increase wherewith God blesseth their industry, allot the Poor a just and free proportion? And when they have provided for them in a convenient manner, (such as they themselves shall judge sufficient and convenient in others) that then they should give over making Purchase after Purchase, but with the surplussage of their Revenue beyond their expence, procure as much as lies in them, that no Christian remain miserably poor; few rich men, I fear, are or will be thus persuaded, and their daily actions shew as much; yet undoubtedly, either our Saviours general command, *of loving our neighbour as our selves*, which can hardly consist with our keeping vainly, or spending vainly, what he wants for his ordinary subsistence, lays upon us a necessity of this high liberality; or his special command concerning this matter, *Quod superest date pauperibus*; *That which remains give to the poor*; or that which St. *John* saith, 1 *Epist.* 3. 17. reacheth home unto it, *Whosoever hath this worlds good, and seeth his brother have need, and shutteth up the bowels of his compassion from him, how dwelleth the love of God in him?* Which is in effect, as if he had said, he that keepeth from any brother in Christ, that which his brother wants, and he wants not, doth but vainly think that he loves God, and therefore vainly hope that God loves him.

Where almost are the men that are or will be perswaded the Gospel of Christ requires of men *Humility*, like to that of *little Children*, and that under the highest pain of damnation? That is, that we should no more over-value our selves, or desire to be highly esteemed by others; no more under-value, scorn, or despise others; no more affect preeminence over others, than little children do, before we have put that pride into them, which afterwards we charge wholly upon their natural corruption; and yet our blessed Saviour requires nothing more rigidly, nor more plainly, than this high degree of humility; *Verily*, saith he, *I say unto you* (he speaks to his Disciples affecting high places, and demanding, which of them should be greatest) *Except ye be converted and become as little Children, ye shall not enter into the Kingdom of heaven.*

Would it not be strange news to a great many, that not only *Adultery* and *Fornication*, but even *Uncleanness* and *Lasciviousness*; not only *Idolatry* and *Witchcraft*, but *Hatred, Variance, Emulations, Wrath* and *Contentions*; not only *Murthers*, but *Envyings*; not *Drunkenness* only, but *Revelling*, are things prohibited to Christians, and such as if we forsake them not, we cannot inherit the Kingdom of Heaven? And yet these things, as strange as they may seem, are plainly written; some of them by St. *Peter*, 1 *Ep.* 4. *Chap.* but all of them by St. *Paul*, *Gal.* 5. 19. *Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness*, &c. *of the which I tell you before, as I have told you in times past, that they who do such things, shall not inherit the Kingdom of God.*

If I should tell you, that all *bitterness* and *evil speaking* (nay, such is the modesty and gravity which Christianity requires of us) *foolish talk and jesting*, are things not allowed to Christians, would not many cry out, These are hard and strange sayings, who can hear them? And yet, as strange as they may seem, they have been written well nigh 1600 years, and are yet extant in very legible Characters, in the Epistle of the *Ephesians*, the end of the fourth, and the beginning of this fifth Chap.

To come a little nearer to the business of our times, The chief Actors in this bloody Tragedy, which is now upon the Stage, who have robbed our Sovereign Lord the King of his Forts, Towns, Treasure, Ammunition, Houses, of the Persons of many of his Subjects, and (as much as lies in them) of the hearts of all them. Is it credible they know, and remember, and consider the example of *David* recorded for their instruction? *Whose heart smote him when he had been cut off the hem of Sauls Garment.*

They that make no scruple at all of fighting with his Sacred Majesty, and shooting Musket and Ordnance at Him (which sure have not the skill to choose a Subject from a King) to the extreme hazard of his Sacred Person, whom by all possible obligations

* 1 Tim. 5. 6. † 1 Tim. 2. 9.

they

they are bound to defend; do they know, think you, the general rule without exception or limitation, left by the Holy Ghoſt for our direction in all ſuch caſes, * *Who can lift up his hand againſt the Lords Anointed, and be innocent?* Or do they conſider his command in the *Proverbs of Solomon*, † *My Son, fear God and the King, and meddle not with them that deſire change?* Or, his counſel in the Book of *Eccleſiaſtes*, || *I counſel thee to keep the Kings Commandment, and that in regard of the oath of God.* Or becauſe they poſſibly may pretend that they are exempted from, or unconcerned in, the commands of obedience delivered in the Old Teſtament, Do they know and remember the Precept given to all Chriſtians by St. *Peter, Submit your ſelves to every Ordinance of man for the Lords ſake, whether it be to the King as Supreme, or unto Governours, as unto them that are ſent by him?* Or, that terrible ſanction of the ſame command, *They that reſiſt ſhall receive to themſelves damnation*, left us by St. *Paul* in his *Epiſtle* to the *Romans*, who then were the miſerable Subjects of the worſt King, the worſt Man, nay, I think I may add truly the worſt Beaſt in the world; that ſo all Rebels mouths might be ſtopt for ever, and left without all colour or pretence whatſoever, to juſtifie the reſiſtance of Sovereign power. Undoubtedly, if they did know and conſider, and lay cloſe to their hearts, theſe places of Scripture; or the fearful judgment which befel *Corah*, *Dathan*, and *Abiram*, for this very ſin which now they commit, and with a high hand ſtill proceed in, it would be impoſſible but their hearts would ſmite them, as *David*'s did upon an infinitely leſs occaſion, and affright them out of thoſe ways of preſent confuſion, and eternal damnation. And then on the other ſide, they that maintain the Kings righteous cauſe with the hazard of their lives and fortunes, but by their oaths and curſes, by their drunkenneſs and debauchery, by their irreligion and prophaneneſs, fight more powerfully againſt their Party, than by all other means they do or can fight for it; are not, I fear, very well acquainted with any part of the Bible; but that ſtrict caution which properly concerns themſelves in the Book of *Leviticus*, I much doubt they have ſcarce ever heard of it, *When thou goeſt to war with thine Enemies, then take heed there be no wicked thing in thee*; not only no wickedneſs in the cauſe thou maintaineſt, nor no wickedneſs in the means by which thou maintaineſt it; but no perſonal impieties in the perſons that maintain it. Beloved, for the former two, we have reaſon to be full of comfort and confidence; For what is our cauſe? What is that which you fight, and we pray for? But to deliver the King and all his good Subjects out of the power of their Enemies, who will have no peace but with their ſlaves and vaſſals; and for the means by which it is maintained, it is not by lying, it is not by calumnies, it is not by running firſt our ſelves, and then forcing the people to univerſal perjury; but by a juſt War, becauſe neceſſary; and by as fair and merciful a War, as if they were not Rebels and Traytors you fight againſt, but Competitors in a doubtful Title. But now for the third part of the caution, that to deal ingenuouſly with you, and to deliver my own ſoul, if I cannot other mens, that I cannot think of with half ſo much comfort as the former; but ſeeing ſo many *Jonaſſes* embarqued in the ſame Ship, the ſame cauſe with us, and ſo many *Achans* entring into Battel with us againſt the *Canaanites*; ſeeing Publicans and Sinners on the one ſide, againſt Scribes and Phariſees on the other; on the one ſide Hypocriſie, on the other Prophaneneſs; no honeſty nor juſtice on the one ſide, and very little piety on the other; On the one ſide horrible Oaths, Curſes, and Blaſphemies; on the other, peſtilent Lies, Calumnies, and Perjury. When I ſee among them the Pretence of Reformation, if not the deſire purſued by Antichriſtian, Mahumetan, Deviliſh means, and amongſt us little or no zeal for reformation of what is indeed amiſs, little or no care to remove the cauſe of God's anger towards us, by juſt, lawful, and Chriſtian means; I profeſs plainly, I cannot without trembling conſider, what is likely to be the event of theſe Diſtractions; I cannot but fear, that the goodneſs of our cauſe may ſink under the burden of our ſins; and that God in his Juſtice, becauſe we will not ſuffer his Judgments to atchieve their prime ſcope and intention, which is our amendment and reformation, may either deliver us up to the blind zeal and fury of our Enemies; or elſe, which I rather fear, make us inſtruments of his Juſtice each againſt other, and of our own juſt and deſerved confuſion. This, I profeſs plainly, is my fear, and I would to God it were the fear of every Soldier of his Majeſties Army; but that which increaſeth my fear is, that I ſee very many of them have very little or none at all; I mean not, that they are fearleſs towards their Enemies, (that's our joy and triumph,) but that they ſhew their courage ever againſt God, and fear not him, whom it is madneſs not to fear. Now from whence can their not fearing him proceed, but from their not knowing him, their not knowing his Will and their own Duty? Not knowing how highly it concerns Soldiers, above other Profeſſions, to be Religious? And then, if ever, when they are engaged in dangerous adventures, and every moment have their lives in their hands, *When they go to war with their Enemies, then to take heed there be no wicked thing in them.*

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* 1 Sam. 26. 9. † Prov. 24. 21. || Eccleſ. 8. 2.

You

You see, Beloved, how many instances and examples I have given you of our gross ignorance of what is necessary and easie for us to know; and to these it were no difficult matter to add more: Now from whence can this ignorance proceed, but from supine negligence? And from whence this negligence, but from our not believing what we pretend to believe? For, did we believe firmly and heartily, that this Book were given us by God for the rule of our actions, and that obedience to it were the certain and only way to eternal happiness, it were impossible we should be such enemies to our selves, such Traytors to our own souls, as not to search it, at least, with so much diligence, that no necessary point of our duty plainly taught in it, could possibly escape us. But is certain, and apparent to all the world, that the greatest part of Christians, through gross and wilful negligence, remain utterly ignorant of many necessary points of their duty to God and Man; and therefore it is much to be feared, that this Book and the Religion of Christ contained in it, among an infinity of professors, labours with great penury of true believers.

It were an easie matter (if the time would permit) to present unto you many other demonstrations of the same conclusion; but to this drawn from our willing ignorance of that which is easie and necessary for us to know, I will content my self to add only one more, taken from our voluntary and presumptuous neglect to do those things which we know and acknowledge to be necessary.

If a man should say unto me, that it concerns him as much as his life is worth, to go presently to such a place, and that he knows but one way to it, and I should see him stand still, or go some other way, had I any reason to believe that this man believes himself? *Quid Verba audiam, cum facta videam?* saith he in the Comedy: *Protestatio contra factum non valet*, saith the Law; and why should I believe, that that man believes obedience to Christ the only way to present and eternal happiness, whom I see wittingly, and willingly, and constantly, and customarily to disobey him? The time was, that we all knew that the King could reward those that did him service, and punish those that did him dis-service, and then all men were ready to obey his Command, and he was a rare man that durst do any thing to his face that offended him. Beloved, if we did but believe in God, so much as most Subjects do in their King; did we as verily believe, that God could and would make us perfectly happy, if we serve him, though all the world conspire to make us miserable, and that he could and would make us miserable if we serve him not, though all the world should conspire to make us happy; How were it possible that to such a faith our lives should not be conformable? Who was there ever so madly in love with a present penny, as to run the least hazard of the loss of 10000 *l.* a year to gain it, or not readily to part with it upon any probable hope or light persuasion, much more a firm belief that by doing so he should gain 100000 *l.* Now, Beloved, the happiness which the servants of Christ are promised in the Scripture we all pretend to believe, that it exceeds the conjunction of all the good things of the world, and much more such a proportion as we may possibly enjoy, infinitely more than 10000 *l.* a Year, or 100000 *l.* doth a penny; for 100000 *l.* is but a penny so many times over, and 1000 *l.* a Year is worth but a certain number of pence; but between heaven and earth, between finite and infinite, between eternity and a moment, there is utterly no proportion; and therefore seeing we are so apt, upon trifling occasions, to hazard this heaven for this earth, this infinite for this finite, this all for this nothing; is it not much to be feared, that though many of us pretend to much faith, we have indeed very little or none at all? The sum of all which hath been spoken concerning this point is this: Were we firmly persuaded, that obedience to the Gospel of Christ is the true and only way to present and eternal happiness, (without which faith no man living can be justified) then the innate desire of our own happiness could not but make us studious inquirers of the will of Christ, and conscionable performers of it; but there are (as experience shews) very few, who make it their care and business to know the will of Christ; and of those few again, very many who make no conscience at all of doing what they know; therefore though they profess and protest they have faith, yet their protestations are not to be regarded against their actions, bnt we may safely and reasonably conclude what was to be concluded, that the Doctrine of Christ, amongst an infinity of professors, labours with great scarcity of true, serious, and hearty believers; and that herein also we accompliish St. *Paul*'s Prediction, *Having a form of godliness, but denying*, &c.

But perhaps the truth and reality of our repentance may make some kind of satisfaction to God Almighty for our hypocritical dallying with him in all the rest; truly, I should be heartily glad it were so; but I am so far from being of this faith, that herein I fear we are most of all hypocritical, and that the generality of Professors is so far from a real practice of true Repentance, that scarce one in an hundred understands truly what it is.

Some satisfie themselves with a bare confession and acknowledgment either that they are sinners in general, or that they have committed such and such sins in particular; which acknowledgement comes not yet from the heart of a great many, but only from their lips and tongues; For how many are there that do rather complain and

and murmur that they are ſinners, than acknowledge and confeſs it? And make it, upon the matter, rather their unhappineſs and misfortune, than their true fault, that they are ſo? Such are all they who impute all their commiſſions of evil to the unavoidable want of *reſtraining grace*, and all their omiſſion of good to the like want of *effectual exciting grace*. All ſuch as pretend that the Commandments of God are impoſſible to be kept any better than they are kept; and that the World, the Fleſh, and the Devil, are even omnipotent enemies; and that God neither doth, nor will, give ſufficient ſtrength to reſiſt and overcome them. All ſuch as lay all their faults upon *Adam*, and ſay with thoſe rebellious *Iſraelites* (whom God aſſures, that they neither had nor ſhould have juſt reaſon to ſay ſo) *That their Fathers had eaten ſower grapes, and their teeth were ſet on edge*. Laſtly, all ſuch as lay all their ſins upon *divine Preſcience*, and *Predeſtination*, ſaying with their tongues, O what wretched ſinners have we been; but in their hearts, how could we help it, we were predeſtinate to it, we could not do otherwiſe.

All ſuch as ſeriouſly ſo perſuade themſelves, and think to hide their nakedneſs with ſuch fig-leaves as theſe, can no more be ſaid to acknowledge themſelves guilty of a fault, than a man that was born blind or lame, with the Stone or Gout, can accuſe himſelf of any fault for being born ſo; well may ſuch a one complain and bemoan himſelf, and ſay, O wretched man that I am, who ſhall deliver me from this unhappineſs! but ſuch a complaint is as far from being a true acknowledgment of any faults, as a bare acknowledgment of a fault is from true repentance; for, to confeſs a fault is to acknowledge that, freely and willingly, without any conſtraint, or unavoidable neceſſity, we have tranſgreſſed the Law of God, it being in *our power by God's grace*, to have done otherwiſe. To aggravate this fault is to confeſs we have done ſo, when we might eaſily have avoided it, and had no great nor violent temptation to it; to pretend any great difficulty in the matter, is to excuſe and extenuate it; but to ſay, that, all things conſidered, it was abſolutely impoſſible for you to avoid it, is flatly to deny it. Others there are that think they have done enough, if to confeſſion of ſin they add ſome ſorrow for it; if when the preſent fit of ſin is paſt, and they are returned to themſelves, the ſting remaining breed ſome remorſe of conſcience, ſome complaints againſt their wickedneſs and folly for having done ſo, and ſome intentions to forſake it, though vaniſhing and ineffectual. Theſe heat drops, this morning dew of ſorrow, though it preſently vaniſh, and they return to their ſin again upon the next temptation *as a dog to his vomit*, when the pang is over; yet in the pauſes between whiles they are in their good mood, they conceive themſelves to have very true, and very good repentance; ſo that if they ſhould have the good fortune to be taken away in one of theſe *Intervalla*, one of theſe ſober moods, they ſhould certainly be ſaved; which is juſt as if a man in a Quartane Ague, or the Stone, or Gout, ſhould think himſelf rid of his diſeaſe as oft as he is out of his fit.

But if repentance were no more but ſo; how could St. *Paul* have truly ſaid, *That godly ſorrow worketh repentance?* Every man knows that nothing can work it ſelf. The Architect is not the houſe which he builds, the Father is not the Son which he begets, the Tradeſman is not the work which he makes; and therefore, if ſorrow, godly ſorrow, worketh repentance, certainly ſorrow is not repentance; the ſame St. *Paul* tells us in the ſame place, *That the ſorrow of the world worketh death*; and you will give me leave to conclude from hence, therefore it is not death; and what ſhall hinder me from concluding thus alſo, godly ſorrow worketh repentance, therefore it is not repentance.

To this purpoſe it is worth obſerving, that when the Scripture ſpeaks of that kind of repentance, which is only ſorrow for ſomething done, and wiſhing it undone, it conſtantly uſeth the word Μεταμέλεια, to which forgiveneſs of ſins is no where promiſed. So it is written of *Judas* the Son of perdition, *Mat* 27. 5. Μεταμεληθεὶς ἀπέτρεψε, *he repented and went and hanged himſelf*, and ſo conſtantly in other places. But that repentance, to which remiſſion of ſins and ſalvation is promiſed, is perpetually expreſſed by the word Μετάνοια, which ſignifieth a through change of the heart and ſoul, of the life and actions, Μετανοεῖτε ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν, *Mat.* 3. 2. which is rendred in our laſt Tranſlation, *Repent, for the Kingdom of heaven is at hand:* But much better, becauſe freer from ambiguity in the entrance to our *Common-Prayer-Book*, *Amend your lives, for the kingdom of heaven is at hand*: From whence, by the way, we may obſerve, That in the judgment of thoſe holy learned Martyrs, *Repentance and amendment of life* are all one: And I would to God, the ſame men, out of the ſame care of avoiding miſtakes, and to take away occaſion of cavilling our Liturgy from them that ſeek it, and out of fear of encouraging carnal men to ſecurity in ſinning, had been ſo provident, as to ſet down in terms the firſt ſentence taken out of the eighteenth of *Ezekiel*, and not have put in the place of it an ambiguous, and (though not in it ſelf, yet accidently, by reaſon of the miſtake to which it is ſubject) I fear very often a pernicious Paraphraſe; for whereas thus they make it, *At what time ſoever a ſinner doth repent him of his ſins from the bottom of his heart, I will put all his wickedneſs out of my remembrance, ſaith the Lord*; The plain truth, if you will hear it, is, the Lord doth not ſay ſo, theſe are not the very words of God, but the Paraphraſe of men:

the words of God are as followeth —— *If the wicked turn from all the sins which he hath committed, and keep all my Statutes, and do that which is lawful and right, he shall surely live, he shall not die;* where I hope, you easily observe that there is no such word, as *At what time soever a sinner doth repent,* &c. and that there is a wide Difference between this (as the word *repent* usually sounds in the ears of the People) and turning from all sins, and keeping all God's Statutes; that indeed, having no more in it but sorrow and good Purposes, may be done easily and certainly at the last gasp, and it is very strange that any Christian, who dies in his right senses, and knows the difference between heaven and hell, should fail of the performing it: but this work of turning, and doing, is (though not impossible by extraordinary mercy to be perform'd at last) yet ordinarily a work of time, a long and laborious work (but yet heaven is very well worth it) and if the Composers of our Liturgy thought fit to abbreviate, *Turning from all sin, and keeping all God's Statutes, and doing that which is lawful and right,* into this one word, *Repenting,* it is easie and obvious to collect from hence, as I did before, from the other place, that by Repentance, they understood not only sorrow for sin, but conversion from it. The same word Μετάνοια, *Mat.* 12. 42. is used in speaking of the Repentance of the *Ninivites*: And, how real, hearty, and effectual a Conversion that was, you may see *Jonas* 3. from the fifth to the last verse. *The people* of Niniveh *believed God, and put on Sackcloth from the greatest of them to the least of them; for word came to the King* of Niniveh, *and he arose from his Throne, and he cast his Robe from him, and covered him with Sackcloth, and sat in ashes; and he caused it to be proclaimed and published throughout* Niniveh, *by the Decree of the King and of his Nobles, saying; Let neither man nor beast, herd, nor flock taste any thing; let them not feed, nor drink water; but let man and beast be covered with Sackcloth, and cry mightily unto God; yea, let every one turn from his evil way, and from the violence which is in their hands, who can tell if God will turn away his fierce anger that we perish not?*

Which words contain an excellent and lively pattern for all true penitents to follow, and whereunto to conform themselves in their Humiliation and Repentance. And truly, though there be no *Jonas* sent expressly from God to cry unto us, *Yet forty days and* Niniveh *shall be destroyed*; yet seeing the mouth of Eternal Truth hath taught us, that *a Kingdom divided* is in such danger of ruin and destruction, that morally speaking, if it continue divided it cannot stand; and seeing the strange and miserable condition of our Nation at this time may give any considering man just cause to fear, that as in *Rehoboam*'s case, so likewise in ours, *The thing is of the Lord,* intending to bring his heavy judgment upon us, for our great sins, and our stupid and stupendious security in sinning, and to make us instruments of his design'd vengeance, one upon another; peradventure it would be a seasonable and necessary motion to be made to our King and his Nobles ——— To revive this old *Proclamation* of the King of *Niniveh,* and to send it with Authority through his Majesty's Dominions, and to try whether it will produce some good effect: *Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?* Who can tell, whether he that hath the hearts of King and People in his hand, and turneth them whithersoever he thinketh best, may not upon our repentance take our extremity for his opportunity, and at last open our eyes that we *may see those things that belong to our peace,* and shew us the way of Peace, which hitherto we have not known? but this by the way; For my purpose, I observe, That this Repentance, which when the sword of God was drawn, and his arm advanced for a blow, staid his hand, and sheathed his sword again, was not a meer sorrow for their sins, and a purpose to leave them; nay, it was not only laying aside their gallantry and bravery, and putting on Sackcloth, and sitting in ashes, and crying mightily unto God, of which yet we are come very short: but it was also, and that chiefly, their universal turning from their evil way, which above all the rest was prevalent and effectual with God Almighty: for so it is written, *And God saw their works that they turned from their evil way, and God repented him of the evil that he said he would do, and he did it not.*

In the Gospel of St. *Luke,* Chap. 24. The condition of the new Covenant, to which remission of sins is promised, is expressed by the word Μετάνοια. ——*Thus it behoved Christ to suffer, and to rise from the dead, and that* (Μετάνοια,) *Repentance and remission of sins should be preached in his name.* Which place, if ye compare with that in the Gospel of St. *Matthew, Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all whatsoever I shall command you;* It will be no difficulty to collect, that what our Saviour calls in one place Μετάνοια, Repentance; that he calls in another, Observing all that he hath commanded; which, if Repentance were no more but sorrow for sin, and intending to leave it, certainly he never could, nor would, have done: And as little could St. *Paul, Acts* 20. 21. profess, that the whole matter of his preaching was nothing else but Μετάνοια εἰς τὸν Θεὸν, *Repentance towards God, and faith in our Lord Jesus Christ*: It being manifest in his Epistles, he preaches, and presses every where, the necessity of mortification, regeneration, new, and sincere obedience, all which are evidently not contained under the head of *Faith*; and therefore it is evident he comprized all these under the name of *Repentance.*

In which words moreover it is very conſiderable, as alſo in another place, *Heb.* 6. where among the Fundamentals of Chriſtianity the firſt place is given to Μετάνοια ἀπὸ νεκρῶν ἔργων, I ſay, it is very conſiderable, that though the word may not very abſolutely be rendred Repentance; yet we ſhall do much right to the places, and make them much more clear and intelligible, if inſtead of *Repentance*, we ſhould put *Converſion*, as it is in ſome of the beſt *Latin* Tranſlations: So for example, if inſtead of *repentance to God*, Acts 20. and *repentance from dead works*, in the Epiſtle to the *Hebrews*, which our *Engliſh* tongue will hardly bear; we ſhould read *converſion to God*, *and converſion from dead works*, every one ſees, it would be more perſpicuous and more natural; whereas, on the other ſide, if inſtead of repentance, we ſhould ſubſtitute ſorrow (as every true genuine interpretation may with advantage to the clearneſs of the Senſe, be put in place of the word interpreted) and read the place *ſorrow towards God*, and *ſorrow from dead works*, it is apparent that this reading would be unnatural, and almoſt ridiculous; which is a great argument, that Μετάνοια, to which forgiveneſs of Sins is promiſed in the Goſpel, is not only ſorrow for Sin, but Converſion from Sin.

And yet if it be not ſo, but that Heaven may be purchaſed at eaſier, and cheaper rates: how comes it to paſs, that in the New Teſtament, we are ſo plainly, and ſo frequently aſſured, that without actual, and effectual amendment, and newneſs of life; without actual, and effectual Mortification, Regeneration, Sanctification; there is no hope, no poſſibility of Salvation.

Every tree that bringeth not forth good fruit is hewn down and caſt into the fire. So St. *John Baptiſt* preaches repentance. It is not then the leaves of a fair profeſſion, no nor the bloſſoms of good purpoſes and intentions, but the fruit, the fruit only, that can ſave us from the fire; neither is it enough to bear ill fruit, unleſs we bring forth good. *Every tree that bringeth not forth good fruit is hewn down and caſt into the fire.*

Not every one that ſaith unto me, Lord, Lord, ſhall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven: So our *Saviour*, *Mat.* 7. 21. And again, after he had delivered his moſt divine Precepts in his Sermon on the Mount, (which Sermon contains the Subſtance of the Goſpel of Chriſt:) he cloſeth up all with ſaying, *He that heareth theſe ſayings of mine, and doth them not.* (and yet theſe were the hardeſt ſayings that ever he ſaid) *I will liken him to a fooliſh man which built his Houſe upon the ſand,* (that is, his hope of Salvation, upon a ſandy and falſe ground) *and when the rain deſcended, and the floods came, and the winds blew and beat upon that Houſe, it fell and great was the fall of it.*

They that are Chriſts have crucified the fleſh with the affections and luſts: So St. *Paul*, *Gal.* 5. 24. They then that have not done ſo, nor crucified the fleſh with the affections and luſts, let them be as ſorrowful as they pleaſe, let them intend what they pleaſe, they as yet are none of Chriſts: and good Lord! What a multitude of Chriſtians then are there in the world that do not belong to Chriſt?

The works of the fleſh, ſays the ſame St. *Paul*, *are manifeſt, which are theſe, Adultery, Fornication, Uncleanneſs, Laſciviouſneſs, Idolatry, Witchcraft, Hatred, Variance, Emulations, Strife, Seditions, Hereſies, Envyings, Murthers, Drunkenneſs, Revellings; of which I tell you before, as I have told you in times paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* He doth not ſay, they which have done ſuch things ſhall not be ſaved, but manifeſtly to the contrary,----------*Such were ſome of you, but ye are waſhed, but ye are ſanctified*; but he ſays; they *which do* ſuch things, and without amendment of life ſhall continue doing them, ſhall not be excuſed by any pretence of ſorrow and good purpoſes, *They ſhall not inherit the Kingdom of Heaven.*

And again, in another Epiſtle, *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor abuſers of themſelves with mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, ſhall inherit the Kingdom of God.*

In Chriſt Jeſus (ſaid the ſame St. *Paul* in other places) *nothing availeth but faith: nothing but a new Creature: nothing but keeping the Commandments of God*; it is not then a wiſhing, but a working faith; not wiſhing you were a new Creature, nor ſorrowing you are not, but being a new Creature; not wiſhing you had kept, nor ſorrowing you have not kept, not purpoſing vainly to keep, but keeping his Commandments muſt prevail with him.

Follow peace with all men, and holineſs, (ſaith the Divine Author of the Epiſtle to the *Hebrews*) *without which no man ſhall ſee the Lord.*

St. *Peter*, in his ſecond Epiſtle, commends unto us a golden chain of Chriſtian perfections; conſiſting of theſe Links, *Faith*, *Vertue*, *Knowledge*, *Temperance*, *Patience*, *Godlineſs*, *Brotherly Kindneſs*, *Charity*: and then adds———*He that lacketh theſe things, is blind, and knoweth not that he was purged from his old ſins.* Let his ſorrow be never ſo great, and his deſires never ſo good, yet if he lack theſe things, he is blind: and *was purged* from his old ſins, *but is not.*

Laſtly, St. *John*, *He that hath this hope purifieth himſelf, even as he is pure*; the meaning is not with the ſame degree of purity, for that is impoſſible; but with the ſame kind, the

the ſame truth of purity; he that doth not purifie himſelf may, nay, doth flatter himſelf, and without warrant preſume upon God's favour; but *this hope* he hath not: and again, *Little Children, let no man deceive you, he that doth righteouſneſs, is righteous, even as he is righteous*; And thus you ſee all the divine Writers of the New Teſtament, with one conſent, and with one mouth, proclaim the neceſſity of real holineſs, and labour together to diſinchant us, from this vain phanſie, That men may be ſaved by ſorrowing for their ſin, and intending to leave it, without effectual converſion and reformation of life; which, it may well be feared, hath ſent thouſands of ſouls to hell in a golden dream of heaven.

But is not this to preach works as the Papiſts do? No certainly, it is not; but to preach works as Chriſt and his Apoſtles do: it is to preach the neceſſity of them, which no good Proteſtant, no good Chriſtian ever denied; but it is not to preach the merit of them, which is the error of the Papiſts.

But is it not to preach the Law in the time of the Goſpel? No certainly, it is not; for the Law forgives no ſins, but requires exact obedience, and *curſeth* every one which from the beginning to the end of his life, *continueth not in all things which are written in the Law to do them*; but the Goſpel ſays, and accordingly I have ſaid unto you, that there is mercy always in ſtore for thoſe *who know the day of their viſitation*, and forſake their ſins in time of mercy; and that God will pardon their imperfections in the progreſs of holineſs, who miſcall not preſumptuous and deliberate ſins by the name of Imperfections, but ſeriouſly and truly endeavour to be perfect: Only I forewarn you that you muſt never look to be admitted to the Wedding Feaſt of the Kings Son, either in the impure rags of any cuſtomary ſin, or without the *Wedding Garment* of Chriſtian holineſs; only I forewarn you, that whoſoever looks to be made partaker of the joys of heaven, muſt make it the chief, if not the only buſineſs of his life, to know the will of God, and to do it; that *great violence* is required by our Saviour for the taking of this Kingdom, that the Race we are to run is a long Race, the building we are to erect is a great building, and will hardly, very hardly be finiſhed in a day; that the work we have to do of mortifying all vices, and acquiring all Chriſtian vertues, is a long work; we may eaſily defer it too long, we cannot poſſibly begin it too ſoon. Only I would perſuade you, and I hope I have done it, that that Repentance which is not effectual to true and timely Converſion, will never be available unto eternal Salvation. And if I have proved unto you, that this is indeed the nature of true Repentance, then certainly, I have proved withal, that that Repentance wherewith the generality of Chriſtians content themſelves, notwithſtanding their great profeſſions what they are, and their glorious proteſtations of what they intend to be, is not the *power*, but the *form*; not the truth, but the ſhadow of true Repentance; and that herein alſo we accompliſh St. *Paul's* Prediction, *Having a form of Godlineſs*, &c.

And now what remains, but that (as I ſaid in the beginning) I ſhould humbly intreat, and earneſtly exhort every man that hath heard me this day, to confute in his particular, what I have proved true in the general; To take care that the ſin of formality, though it be the ſin of our times, may yet not be the ſin of our perſons; that we ſatisfie not our ſelves with the ſhadows of Religion, without the ſubſtance of it, nor with the *Form of Godlineſs* without the *Power* of it.

To this purpoſe I ſhall beſeech you to conſider, That though ſacrificing, burning incenſe, celebrating of ſet feſtivals, praying, faſting, and ſuch like, were under the Law, the ſervice of God commanded by himſelf; yet whenſoever they proceed not from, nor were joyned with, the ſincerity of an honeſt heart, he profeſſeth frequently almoſt in all the Prophets, not only his ſcorn and contempt of them all, as fond, empty, and ridiculous; but alſo his hating, loathing, and deteſting of them as abominable and impious.

The Sacrifice of the wicked is abomination to God, Prov. 15. 8. *What have I to do with the multitude of your Sacrifices? ſaith the Lord, Iſaiah* the firſt, *I am full of the burnt offerings of Rams, and of the fat of fed beaſts, when ye come to appear before me, who required this at your hands? Bring no more vain Oblations: Incenſe is an abomination to me, I cannot ſuffer your New Moons, nor Sabbaths, nor ſolemn Days, it is iniquity even your ſolemn Aſſemblies: My ſoul hateth your New Moons, and appointed Feaſts, they are a burden to me, I am weary to bear them; and when you ſhall ſtretch out your hands, I will hide mine eyes from you, and though you make many prayers I will not hear, for your hands are full of bloud.*

And again, *Iſa.* 66. 3. *He that kills an* Ox *is as if he ſlew a man, he that ſacrificeth a Lamb as if he cut off a Dogs neck, he that offereth an Oblation as if he offered Swines-fleſh, he that burneth incenſe as if he bleſſed an Idol.* And what's the reaſon of this ſtrange averſion of God from his own Ordinances? It follows in the next words, *They have choſen their own ways, and their ſoul delighteth in their abominations.*

Terrible are the words which he ſpeaketh to the ſame purpoſe in the Propheſie of *Amos*, Chap. 5. 21, 22, 23. *I hate, I deſpiſe your Feaſt days, and I will not ſmell in your ſolemn Aſſemblies, though you offer me burnt-Offerings, and meat-Offerings, I will not accept them, nor will I regard your peace-Offerings.*

Now beloved, if this Hypocriſie, this reſting in outward performances were ſo odious to God under the Law, a Religion full of Shadows and Ceremonies; certainly it will be much more odious to do ſo under the Goſpel, a Religion of much more ſimplicity, and exacting ſo much the greater ſincerity of the heart, even becauſe it diſburdens the outward man of the performance of legal Rites and Obſervances. And therefore if we now under the Goſpel, ſhall think to delude God Almighty, as *Michal* did *Saul*, with an Idol handſomly dreſt inſtead of the true *David*; if we ſhall content and pleaſe our ſelves with being of ſuch or ſuch a Sect or Profeſſion: with going to Church, ſaying, or hearing of Prayers, receiving of Sacraments, hearing, repeating, or preaching of Sermons, with zeal for Ceremonies, or zeal againſt them; or indeed, with any thing beſides conſtant piety towards God, Loyalty and Obedience towards our Sovereign, Juſtice and Charity towards all our Neighbours, Temperance, Chaſtity and Sobriety towards our ſelves, certainly we ſhall one day find, that we have not mocked God, but our ſelves; and that our portion among Hypocrites ſhall be greater than theirs.

In the next place, let me intreat you to conſider the fearful judgment which God hath particularly threatned to this very ſin of *drawing nigh unto him with our lips, when our hearts are far from him*: It is the great judgment of being given over to *the ſpirit of ſlumber and ſecurity*, the uſual forerunner of ſpeedy deſolation and deſtruction, as we may ſee in the 29. *Chap.* of *Iſaiah*, from the 9 to the 14. verſe, *Stay your ſelves and wonder, cry ye out, and cry, they are drunken, but not with wine, they ſtagger but not with ſtrong drink: for the Lord hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes. The Prophets, and your Rulers, the Seers hath he covered*: and after, at the 14 verſe, *The wiſdom of their Wiſemen ſhall periſh, and the underſtanding of their Prudent men ſhall be hid.* Certainly, this judgment if ever it were upon any people, we have cauſe to fear it is now upon us. For, if the ſpirit of *deep ſleep* were not upon us, How could we ſleep ſo ſecurely even upon the brink of the pit of perdition? How could we proceed on ſo confidently in our mirth and jollity, nay, in our crying ſins and horrible impieties; now when the hand of God is upon us, and wrath is gone out, and even ready to conſume us? And if the wiſdom of our Wiſemen were not periſhed, How were it poſſible they ſhould ſo obſtinately refuſe the ſecurity offered of our Laws, Liberties and Religion by the King's Oath, by his Execrations on himſelf, and his poſterity, in caſe he ſhould violate it; by the Oaths of all his Miniſters not to conſent to, or be inſtruments in, ſuch a Violation; by the ſo much deſired *Triennial Parliament*, from which no tranſgreſſor can poſſibly be ſecure; and inſtead of all this ſecurity, ſeek for it by a Civil War, the continuance whereof, muſt bring us to deſtruction and deſolation, or elſe he hath deceived us by whom we are taught, *That a Kingdom divided againſt it ſelf cannot ſtand.*

Now what was the ſin which provoked this fearful judgment? What but that which I have laboured to convince you of, and to diſſwade you from, even the ſin of Hypocriſie; as we may ſee at the twelfth verſe, *Wherefore ſaith the Lord, foraſmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me; and their fear towards me is taught by the precepts of men: therefore, behold I will proceed to do marvellous works amongſt them; for the wiſdom of their Wiſemen ſhall periſh*, &c.

Conſider thirdly, what woes, and woes, and woes our Saviour thunders out againſt the Scribes and Phariſees for their Hypocriſie, *Woe be unto you Scribes, and Phariſees, Hypocrites*; and again and again, *Woe be unto you Scribes, and Phariſees, Hypocrites*: Beloved, if we be Hypocrites as they were, *tythe Mint and Cummin, and neglect the weighty matters of the Law, Judgment*, and *Juſtice, and Mercy*, as they did: *Make long Prayers, and under a pretence we devour Widows houſes*, as they did: *Waſh the outſide of the Diſh and Platter, while within we are full of ravening and wickedneſs*; write God's Commandments very large and fair upon our *Phylacteries*, but ſhut them quite out of our hearts: *Build the Sepulchres of the old Prophets, and kill their Succeſſors*: In fine, if we be like *painted Sepulchres*, as they were *outwardly garniſhed and beautiful, but within full of dead mens bones and rottenneſs*; we are then to make accompt that all theſe woes belong to us, and will one day overtake us.

Conſider, laſtly, the terrible example of *Ananias* and *Saphira*, and how they were ſnatcht away in the very act of their ſin, and that their fault was (as the Text tells us) that *they lied unto God*. Beloved, we have done ſo a thouſand thouſand times: our whole lives (if ſincerely examined) would appear, I fear a little leſs but a perpetual Lie; hitherto God hath been merciful to us, and given us time to repent; but let us not proceed ſtill in imitating their fact, leſt at length we be made partakers of their fall.

God of his infinite mercy prevent this in every one of us, even for his Son our Saviour Jeſus Chriſt's ſake; by whom, and with whom, in the unity of the Holy Spirit, be all honour and glory to the eternal Father, world without end. *Amen.*

SERMON II.

PSALM XIV. I.

The Fool hath ſaid in his heart, there is no God.

IF you will turn over ſome few leaves, as far as the 53*d Pſalm*, you ſhall not only find my Text, but this whole Pſalm; without any alteration, ſave only in the fifth verſe, and that not at all in the ſenſe neither. What ſhall we ſay? Took the Holy Spirit of God ſuch eſpecial particular notice of the ſayings and deeds of a Fool, that one expreſſion of them would not ſerve the turn? Or, does the babling and madneſs of a Fool ſo much concern us, as that we need to have them urged upon us once and again, and a third time in the third of the *Romans*? Surely not any one of us preſent here, is this Fool, Nay, if any one of us could but tell where to find ſuch a Fool as this, that would offer to ſay, though in his heart, *There is no God*; he ſhould not reſt in quiet, he ſhould ſoon perceive we were not of his faction.

2. We that are able to tell *David* an Article or two of faith, more than ever he was acquainted with! Nay, more: Can we with any imaginable ground of reaſon be ſuppoſed liable to any ſuſpicion of Atheiſm, that are able to read to *David* a Lecture out of his own *Pſalms*, and explain the meaning of his own Propheſies, much clearer than himſelf which held the Pen to the holy Spirit of God? Though we cannot deny, but that in other things there may be found ſome ſpice of folly and imperfection in us: but it cannot be imagined, that we who are almoſt cloyed with the heavenly Manna of God's Word, that can inſtruct our Teachers, and are able to maintain Opinions and Tenents, the ſcruples whereof not both the Univerſities of this Land, nor the whole Clergy, are able to reſolve; that it ſhould be poſſible for us ever to come to that perfection and excellency of Folly and Madneſs, as to entertain thought, that *there is no God*: Nay, we are not ſo uncharitable as to charge a Turk or an Infidel with ſuch an horrible imputation as this.

3. Beloved Chriſtians, be not wiſe in your own conceits: If you will ſeriouſly examine the third of the *Romans* (which I mentioned before) you ſhall find that St. *Paul*, out of this *Pſalm*, and the like words of *Iſaiah*, doth conclude the whole Poſterity of *Adam* (Chriſt only excepted) under ſin and the curſe of God: which inference of his were weak and inconcluding, unleſs every man of his own nature, were ſuch a one as the Prophet here deſcribes; and the ſame Apoſtle in another place expreſſes, *Even altogether without God in the World*; *i. e.* not maintaining it as an opinion which they would undertake by force of Argument to confirm, That there is no God: For, we read not of above three or four among the Heathens, that were of any faſhion, which went thus far: But ſuch as though in their diſcourſe and ſerious thoughts they do not queſtion a Deity, but would abhor any man that would not liberally allow unto God all his glorious Attributes; yet in their hearts and affections they deny him; they live as if there was no God, having no reſpect at all to him in all their projects, and therefore indeed, and in God's eſteem, become formally, and in ſtrict propriety of ſpeech, very Atheiſts.

4. That this is moſt true, and that therefore many, who becauſe they are Orthodox in opinion, have thereupon a great conceit of their faith towards God; yet, being ſtrictly examined, ſhall be found to have built ſuch glorious buildings in ſhew upon Sand: or which is worſe, to have made *hay and ſtubble* (matter fit only for the fire) foundations of many golden hopes, and glorious preſumptions, muſt be ſhewed at large hereafter.

5. The words now read, are a ſecret confeſſion which the Fool whiſpers to his own heart: He neither can nor dare profeſs this openly, and when he calls his reaſon to counſel about this buſineſs, the queſtion is far otherwiſe ſtated. The words do not run thus, The Fool being convinced by evidence of reaſon and demonſtration, hath concluded, There is no God; no, this is no Heatheniſh Philoſophical Fool, he is quite of another temper: This is a wordly, proud, malicious, projecting wiſe Fool, a Fool that knows it is for his advantage to put God out of his thoughts; and therefore doth forcibly captivate, and wilfully hoodwink his underſtanding, and thinks he hath obtained a great victory, if he can contrive any courſe to bring himſelf to that paſs, that no cold melancholy thoughts of God or Hell, may interrupt or reſtrain him from freely wallowing in the luſts and uncleanneſs of his heart, without any remorſe, without any reluctance or griping within him. It is for his hearts ſake, the love that he bears

bears to the luſt thereof, that makes him an Atheiſt: If it could ſtand with that courſe and trade of life that he is reſolved upon, to entertain contrary thoughts, he would as ſoon work his judgment and thoughts another way. And therefore in his open profeſſion, it ſometimes falls out, that even when he wiſhes there were no God, yet he is a very forward zealous acknowledger in general of God and his glorious Attributes: So that the ſame deſire of a quiet and uninterrupted enjoying the ſcope and freedom of the luſts and affections of his heart, makes him both a reſolute ſecret Atheiſt, and withal wiſe enough to keep his folly to himſelf, and to make none elſe acquainted with his curious art and method of ſuch woful ſelf-deceiving, but his dearly beloved Heart. *The Fool*, &c.

6. The diſcuſſion of theſe words does not engage me to a dividing or deſcanting upon the whole Pſalm: Let it ſuffice, that we may moſt probably conceive, that *David* in this Pſalm intends the deſcription of the woful eſtate of that Kingdom, after God had taken away his good Spirit from *Saul*; wherein the ſecret Enemies of God did greedily lay hold on that occaſion to vex and deſpite, and, as much as was in their power, to lay waſte the Heritage of God.

7. *The Fool* (who is the perſon that through the whole Pſalm works all the miſchief) in the Original is, *Nabal*: which hath the ſignification of fading, dying, or falling away, as doth a leaf, or flower, *Iſa.* 40. 8. And is a Title given to the fooliſh man, as having loſt the juyce and ſap of wiſdom, reaſon, honeſty, and godlineſs; being fallen from grace, ungrateful, and without the life of God: As a dead carkaſs (which of this word is called *Nebalah*, *Lev.* 11. 40.) and therefore ignoble and of vile eſteem, oppoſed to the Noble-man, *Iſa.* 32. 5. The Apoſtle in the Greek turneth it imprudent, or without underſtanding, *Rom.* 10. 19. from *Deut.* 32. 21.

8. *Hath ſaid in his Heart, There*, &c. *i. e.* Not ſo much perſuadeth himſelf in ſecret, that *there is no God*; But rather expreſſeth ſo in his life, or in his affections, which are called the Heart, in the Phraſe of God: proportionable to the ſame expreſſion of *David*, Pſal. 10. 4. *The wicked through the pride of his countenance will not ſeek after God, God is not in all his crafty purpoſes.* If you would have the full ſenſe of my Text more largely expreſſed, turn to *Tit.* 1. 16. where perſons of the ſame mould that the Prophet here complains of, are thus deſcribed, *They profeſs that they know God, but in works they deny him, being abominable, and diſobedient, and to every good work void of judgment.*

9. Where are obſervable firſt, the cauſe of this Practical Atheiſm, in theſe laſt words of the verſe, *They were to every good work,* ἀδόκιμοι, and that was Ignorance, or rather Imprudence, Inconſiderance: Implying not a bare want of knowledge; but an abuſing thereof, in not reducing it to practice, in hiding the light which was in them under a buſhel. Secondly, Then we have the manner of the expreſſion of this Atheiſm, *viz.* not in words, or in opinion to deny God; but, which is worſe, in the carriage and courſe of our life; to allow him his Attributes, and yet not to fear him, not to ſtand in awe of his power, which he acknowledgeth to be infinite, to diſtruſt his Providence, to ſlight his Promiſes, neglect his Threatnings, which is in effect, as much as in him lieth, to tear and raviſh from him all his glorious Attributes, by living, as if God himſelf were leſs powerful, leſs wiſe than himſelf, improvident, not deſerving ſo much fear of his power, or reſpect to his command, as he would perform to a wretched mortal man, that is a little richer, or in ſome place of Authority above him.

10. I need travel no farther for a diviſion to my own Text: Here we may obſerve likewiſe, Firſt, The cauſe of Atheiſm, and by conſequence, all the abominable impieties that follow in the Pſalm, and that is, Ignorance, Indiſcretion, Inconſiderance, expreſſed in the perſon of *Nabal*, *The Fool*: Secondly, We have the expreſſion of it, not by word of mouth, or writing, but *per motum cordis*, by the inclination of the heart, or affections.

11. In the proſecution of the former part (which may very well take up and ſpend this Hour-glaſs) I ſhall proceed thus: Firſt, I will conſider wherein this folly conſiſts, and that it is not ſo much in an utter ignorance of God and his holy Word, as a not making a good uſe of it when it is known, a ſuffering it to lie dead, to ſwim unprofitably in the brain, without any fruit thereof in the reformation of ones life and converſation: And there I will ſhew you, the extreme folly for a man to ſeek to increaſe his knowledge of his Maſter's will, without a deſire and reſolution to increaſe proportionably in a ſerious active performance thereof. Secondly, I will propoſe to your conſideration the extreme unavoidable danger, and increaſe of guilt, that knowledge without practice brings with it: To both which conſiderations I ſhall ſeverally annex Applications to the Conſciences of you my Hearers, and ſo ſpend out my time.

12. Now I take it for granted, that I have hit right in declaring wherein the folly of *Nabal* in my Text conſiſts, namely, in an unfruitful knowledge, a knowledge that lies fallow, is not exerciſed: which, if it were not allowed me, I would only refer my ſelf for proof unto ſome of *David*'s Pſalms, and almoſt all his Sons Proverbs: I ſhould ſin againſt the plenty of matter in my Text more worth our conſideration, if ſhould enlarge my ſelf in this point: Only one place of *David* ſhall ſuffice, and that

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is in *Pſalm* 111. 10. where he repeats that old divine Proverb made by God himſelf, the Lord knows how long ſince, and by him delivered to man, as *Job* telleth us. *Chap.* 28. *ver.* 28. The Pſalmiſts words are theſe, *The fear of God is the beginning of wiſdom, and a good underſtanding have all they that do thereafter.*

13. I do not now exclude Ignorance from making up ſome part of this Fool; but becauſe the other piece of extreme deſperate ſolly is rather the ſin of theſe days, namely, a barren uneffectual knowledge; therefore I ſhall rather inſiſt upon it: Yet, by the way, I ſhall not fail to diſcover to you the danger of the other too.

14. It is a pretty Obſervation, that the Author of the Narration of the *Engliſh* Seminary founded in *Rome*, has concerning the Method and Order the Devil has uſed in aſſailing and diſturbing the peace and quiet of the Church, with Hereſies and Schiſms: He began (ſaith he) with the firſt Article of our Creed, concerning one God the Father Almighty, Creator of Heaven and Earth; againſt which in the firſt 300 years he armed the *Simonians*, *Menandrians*, *Baſilidians*, *Valentinians*, *Marcionites*, *Manichees*, *and Gnoſticks*. After the 300th year he oppoſed the ſecond Article, concerning the Divinity of our Lord Jeſus Chriſt, by his beloved Servants the *Noetians*, *Sabellians*, *Paullians*, *Photinians*, and *Arrians*. After the four hundredth year he ſought to undermine the fourth, fifth, ſixth, and ſeventh Articles of the Incarnation, Paſſion, Reſurrection, Aſcenſion, and the ſecond coming to Judgment, by the Hereſies of *Neſtorius*, *Theodorus*, *Eutyches*, *Dioſcorus*, *Cnapheus*, *Sergius*, &c. After the eight hundred and ſixtieth, he aſſailed the eighth Article concerning the Holy Ghoſt, by the Hereſie and Schiſm of the *Greek* Church: Laſtly, ſince the year one thouſand, till theſe times, his buſineſs and craft has eſpecially expreſſed it ſelf in ſeeking to ſubvert the ninth and tenth, concerning the Holy Catholick Church, and forgiveneſs of ſins, by the Aid and Miniſtry of the Pontificians, Anabaptiſts, Familiſts, and the like: and with the deceits and ſnares of theſe his cunning Miniſters hath he entangled the greateſt part of the now Chriſtian World.

15. But (our bleſſed and gracious God be praiſed for it) we, and ſome with us, have eſcaped as a Bird out of the ſnare of the Fowler, the Net was broken, and we were delivered. The whole Doctrine of Chriſtian Faith is reſtored to the Primitive luſtre and integrity: Nay more, (which is a greater happineſs than God ever created to thoſe his choſen good ſervants which lived in the Infancy of the Church) the profeſſion of a pure unſpotted Religion is ſo far from being dangerous, or infamous, that we have the Sword of the Civil Magiſtrate, the power and inforcement of the Laws and Statutes, to maintain this our precious Faith without ſtain and undefiled, againſt all Heretical and Schiſmatical oppugners thereof.

16. If ever we forget the goodneſs and mercy of God in this our deliverance, then let our tongues cleave to the roof of our mouths: Nay, if in our Songs of joyfulneſs and melody we remember not our eſcape, wherewith the Lord ſnatch'd us out of *Egypt*, and our victorious paſſage through a Red Sea of Bloud and Ruin, Thou O Lord wilt not hear our Prayers.

17. It was a † ſeaſonable Admonition that the Apoſtle St. *Paul* gave to other Gentiles after ſuch a glorious Victory and Deliverance as this of ours, *Be not high-minded, but fear.* Hereſie is not the only Engine that Satan is furniſhed with to aſſault and infeſt the Church of Chriſt, neither is it the moſt dangerous: He has the cunning to deſtroy Foundations, and make no uſe of Hereſie in the work neither. You would wonder how it ſhould be poſſible for the Devil to make an Orthodox Chriſtian, one perfect and ſtudied in all the points of the Creed, and one that can for a need maintain the Truth thereof againſt all gain-ſayers: I ſay, it would ſeem ſtrange for the Devil to make ſuch a one to deſtroy and utterly demoliſh the very Foundations of his Faith, and yet not at all to alter his opinions neither; Yet, that it is not only a poſſible contrivance, but too too ordinary and familiar in theſe times, woful Experience hath made it evident.

18. The art and cunning whereby this great work of the Devil's is brought about, is clearly detected by our Saviour in his Expoſition of the Parable of the Sower, in theſe words, * *When they have heard, then cometh the Devil, and taketh away the Word out of their Hearts, i. e.* The Devil will give ſuch people leave freely to hear the Word of God preached, to ſtudy it, diſpute it, to know and be acquainted with all the curious intricate ſubtilties of it, upon condition that they will promiſe to reſolve not to be a jot the better diſpoſed for it in their lives. He can well ſuffer it to ſwim in the Brain, that the underſtanding ſhould be enlightned, the fancy affected and pleaſed with it, ſo that he may have leave to ſtop the ſecret intercourſe and paſſages thence to the Heart; It troubles him not to have the precious ſeed of the word entertain'd by a man, ſo that it may be kept up ſafe in Granaries, and not multiply; ſo that the heart be not plough'd up, and furrowed for the receiving of it; as long as there is no fruitful Harveſt there, all goes well.

19. He will be ſo far from hindering ſuch from going to the Church, ſo that their errant be to learn what they may be able to talk of, and maintain diſcourſe with, that

† Rom. 11. 20. * Luk. 7. 12.

he

he could wiſh every day were a Sunday for them, that they might be able by abundance of knowledge, fruitleſs, and void of practice, to haſten and aggravate their own damnation.

20. Now whom the Devil thus uſes, whom he thus baits, nay, contents and ſatisfies with an empty, ſpeculative, aërial knowledge, a knowledge only fruitful in increaſing their guilt and torment, who can deny to be ſottiſh, ignorant, eaſie fools, childiſhly affected with a knowledge, glorious only in ſhew, without any ſubſtance, or depth at all? And yet this was a temptation ſtrong enough for Paradiſe; for juſt ſo did the Devil entrap *Adam* at the firſt; ſo that in him, we have received one foil already, at this Weapon: And he proceeds daily in acting that over again; For what was it which deſtroyed *Adam*, but the preferring of the Tree of Knowledge, before the Tree of Life?

21. St. *James*, * ſpeaking of ſuch perſons ſo inſnared, ſeems to take much of the envy and guilt of ſo cruel deceit and couſenage as this is, from the Devil, and to lay it upon themſelves; *Be ye not hearers of the Word only, but doers alſo, deceiving your ſelves.* He confeſſes ſuch to be fools, couſened and deceived people; but themſelves, ſaith he, are their own cheaters; wherein lies a ſtrong Emphaſis, expreſſing the extreme unhappineſs of ſuch poor deceived Wretches. If the cunning information of one, that for his own ends pretends friendſhip to me, draw me into ſome inconvenience, or danger: the World will think me a fool for being ſo catch'd, and not being able to dive and pierce into his ſecret purpoſe; But this folly is not of ſo perfect a ſtrain, but that it may deſerve both excuſe and pity; But that man that ſpends his whole life in contriving and plotting, and laying ſnares for his own ſoul; if after all this ado he be indeed caught in the pit, that with ſo much pains he digged only for himſelf; Would not any man forfeit his diſcretion, that he ſhould either excuſe, or pity him? And in ſuch or worſe a caſe, is he that contents himſelf with bare hearing and knowing the Word.

22. Who do you think would undertake to excuſe a Phariſee, if he ſhould be condemned for want of ſpiritual wiſdom; one whoſe profeſſion it was, whoſe trade and courſe of life, to be converſant in the Scriptures; who had ſpent his age in reading the holy Writ, and teaching others out of it; one that was ſo curious in having the Scripture always near him, that he wrote it continually about him; it was a trimming and ornament to his Apparel; It was always in his eyes; it was guarded about the wriſts of his arms, and inſtead of a Lace or Fringe at the bottom of his garment. If one after all this curioſity of dreſſing, ſedulity in reading, induſtry in teaching, ſhould at length, with ſo good parts, in ſuch good clothes, go down into Hell, and ſo die for want of true knowledge; Who would adventure to excuſe him, who would dare to pity him?

23. Yet not one, or two, but the whole Colledge, the whole Faction of them, you ſhall find in *Mat.* 23. very near their end. No leſs than eight woes denounced againſt them by our Saviour himſelf, (who is not very forward to deſtroy, he came upon a far other buſineſs) and all thoſe woes for their folly and blindneſs; In the denouncing of every Woe, but one, he ſtiles them *Hypocrites*. (And an Hypocrite you know, is the verieſt fool in the world, for he thinks to couzen and put a cheat upon God, whom yet himſelf confeſſes to be Omniſcient, and who knoweth all things.) In that ſingle woe, he calls them *blind guides*, elſewhere *Fools, and blind*. This was our Saviour's judgment of them, and you may reſt upon it, that it was upon ſufficient grounds.

24. But their folly and ridiculous madneſs will yet more appear, if you take notice of the opinion and judgment that theſe very Phariſees gave of themſelves. It is in *John* 7. 48. 49. The occaſion of it was this. The great Council of the *Sanhedrin*, ſeeing ſo many of the ignorant People, (as they thought) ſeduced by our Saviour; to remedy any further ſpreading of ſo dangerous a contagion; they by common advice ſend Officers to attach him, and to make him ſure enough for preaching: The Officers find him buſie inſtructing the people, and inſtead of laying hands on him, themſelves are even caught, and almoſt bereft of their infidelity: When Sermon was done, they return to their Maſters, the Rulers and Phariſees, without their Priſoner, and give a good account why they did not fulfil their command, in telling them, they never heard a better Preacher in their lives; *Never man*, ſay they, *ſpake* ¶ *like this man*. Theſe wiſe Magiſtrates pitying the ſimplicity and eaſineſs of their Sergeants, anſwer them thus; *Are ye alſo deceiv'd? Have any of the Rulers, or of the Phariſees believed on him? But this people who know not the Law, are curſed.* Implying, that if the people had been as well read in the Law of God, as their Teachers were, they would have kept themſelves ſafe enough from the enſnaring Sermons of Chriſt; But now they may ſee what difference there is between men utterly unacquainted with God's Word, and themſelves, how ſubject they are to deſtruction, and to be curſed of God.

25. How is it poſſible for the wit of man, to imagine folly and madneſs of a more perfect ſtrain? Our Saviour Chriſt, who is Truth it ſelf, did not exact Faith from his Followers meerly for his Miracles ſake, but ſent them to ſearch the Scriptures, †† *For*

* Jam. 1. 22. ¶ Joh. 7. 46. Verſ. 47. 48, 49. †† Joh. 5. 37.

they, ſaith he, *teſtifie of me*. And yet theſe wiſe men impute it to their knowledge of the Law, that they were freed from this Curſe into which the poor ignorant people fell. How cunningly have theſe fools laid a ſnare for their own lives?

26. Alas, what could the poor People think, when they heard their Doctors and Magiſtrates, (men that were gods to them, that ſate in *Moſes* Chair) condemned of ſuch extreme folly and indiſcretion? What will become of us, might they ſay, if the Phariſees (from whom all that we know, is but a thin thrifty gleaning) have ſo many woes denounced againſt them for want of ſpiritual knowledge?

27. Certain it was, There were many poor ſouls, whom the Phariſees kept out of Heaven for company. Our Saviour tells them ſo much; *Ye neither go into Heaven your ſelves, nor ſuffer others to go in*: But they were ſuch as they had infected with their Leaven: Such as made thoſe rotten ſuperſtructions, which thoſe great Doctors built upon the Word, foundations of their Faith and Hope: And as certain it is, that many there were, upon whom God out of his gracious favour and mercy, had not beſtowed ſuch piercing brains, and enquiring heads, as to make them acquainted with their dangerous Opinions and Traditions. They were ſuch as made better uſe of that little knowledge they had, than to vent it in diſcourſe, or maintaining Opinions and Tenents againſt the Church. They heard the Word with an humble honeſt heart, ſubmitting themſelves wholly to it, and reſtored their Faith to its proper ſeat, the Heart and Affections, and it was fruitful in their lives and practice. The Wiſdom of *Solomon* himſelf, as long as he gave himſelf to Idolatry, and Luxury, was folly and madneſs, to the diſcretion and prudence of theſe poor deſpiſed people.

28. Thus you ſee, The Fool, that in my Text, is ſo mad, as to ſay, *There is no God*, may have wit enough to underſtand more; nay, in the opinion of the World, may make a ſilly fool of him, that has laid up in his heart unvaluable treaſures of ſpiritual wiſdom and knowledge. And therefore the *Latin* Tranſlation following St. *Paul*, might more ſignificantly have ſtiled him *Imprudens*, than *Inſipiens*. For the wiſdom which is according to Godlineſs, doth moſt exactly anſwer to that Prudence which moral Philoſophers make a general over-ruling Vertue, to give bounds and limits to all our Actions, and to find out a temper and mean wherein we ought to walk; And therefore a moſt learned Divine of our Church, yet alive, knew very well what he ſaid, when he defined our Faith to be *a Spiritual Prudence*; implying, that Faith bears the ſame office and ſway in the life and practice of a Chriſtian, as Prudence of a moral honeſt man.

29. Now ſaith *Ariſtotle*, there may be many intemperate, youthful, diſſolute ſpirits, which may have an admirable, piercing, diſcerning judgment in ſpeculative Sciences, as the Mathematicks, Metaphyſicks, and the like; becauſe the dwelling upon ſuch Contemplations, does not at all croſs, or trouble, thoſe rude untamed paſſions and affections of theirs; yea, they may be cunning in the ſpeculative knowledge of Virtues; But all this while they are notwithſtanding utterly invincibly imprudent; becauſe Prudence requires not only a good diſcerning judgment and apprehenſion, but a ſerenity and calmneſs in the paſſions.

30. Therefore the ſame Philoſopher does worthily reprehend ſome Ancients, who called all Virtues Sciences; and ſaid, that each particular virtue was a ſeveral Art; requiring only an enlightning or informing of the Reaſon, and Underſtanding, which any, for a little coſt and ſmall pains taking in frequenting the learned Lectures of Philoſophers, need not doubt but eaſily to obtain.

31. The conceit of ſo learned a man does very well deſerve our proſecution; And it will not be at all ſwerving from the buſineſs in hand; Therefore I ſhall ſhew you, how the Moraliſt, by the force of natural Reaſon, hath framed to himſelf a Divinity and Religion, reſembling, both in method and many ſubſtantial parts, the glorious learning of a Chriſtian. I told you the forenamed Doctor did very well to call our Faith, or Aſſent to ſupernatural Myſteries, *A ſpiritual Prudence*.

32. Now, beſides moral prudence, nay, before the Moraliſt can make any uſe thereof, or exerciſe it in the work of any Virtue, there is required another general Virtue, which the Philoſopher calls Univerſal Juſtice, which is nothing elſe, but a ſobriety and temper in the affections, whereby they are ſeduced and captiv'd unto well informed Reaſon; So that whatſoever it commands to be done, there is no rebellion, no unwillingneſs in the Paſſions, but they proceed readily to execution, though it be never ſo diſtaſteful to ſenſe.

33. Now, how well does this expreſs the nature of Charity? for, what elſe is Love, but a ſweet breathing of the Holy Spirit upon our Paſſions, whereby the Holy Ghoſt does, as it did in the beginning of *Geneſis*, *incubare aquis*, move by a cheriſhing, quieting virtue, upon the Sea of our Paſſions? Did not the ſame Spirit come to *Eliah* in a ſoft whiſper? He walks not *in Turbine*, in a ſtrong wind to raiſe a Tempeſt in our Affections. Now when we have received this *ipſiſſimam Dei particulam*, (as *Plato* ſaid of the Soul) this ſhred or portion of the Holy Spirit, which is Charity, how evenly and temperately do we behave our ſelves to God, and all the world beſides? How willingly and obediently do we ſubmit our ſelves to the performance of whatſoever Faith, out of God's Word, doth enjoyn us?

34. But yet the Analogy and proportion between theſe two is more evident and obſervable: That univerſal Juſtice is no particular ſingular virtue, neither hath it any particular ſingular object. (As other virtues have; For example, Temperance, or Abſtinence, which hath to do with ſenſual delights and pleaſures, and none elſe.) But when it is determined to, and faſtens on, the object of a particular virtue, it is converted into, and incorporates with that very virtue: For example, If I do exerciſe this general Habit of obſerving a mean and temper, in things that concern diet, or ſenſual pleaſures, it becomes abſtinence; if upon objects of terror, it becomes Fortitude, or Magnanimity: Juſt ſo is it with Charity. For,

35. Charity is a virtue which never goes alone, and is buſied in ſolitary places, being reſerved and excluded from the ſociety and communion of other Graces: But it is that which ſeaſons, gives life and efficacy to all the reſt; without which, if it were poſſible for me to enjoy all the Graces that the bountiful hand of God ever ſhowred upon a reaſonable Creature; yet, if St. *Paul* ſpeak truth, I ſhould be nothing worth: It is that which fulfils all the Commandments, This is evident to all that ſhall but ſlightly and in haſt read over 1 *Cor.* 13. beginning with verſe 4. and ſo onwards; where we may behold almoſt all the virtues that can be named, enwrapped in one virtue of Charity and Love, according to the ſeveral Acts thereof, chang'd and transformed into ſo many ſeveral Graces, *It ſuffereth long*, and ſo 'tis Longanimity; *It is kind*, and ſo 'tis Courteſie; *It vaunteth not it ſelf*, and ſo 'tis Modeſty; *It is not puffed up*, and ſo 'tis Humility; *It is not eaſily provoked*, and ſo 'tis Lenity; *It thinketh no evil*, and ſo 'tis Simplicity; *It rejoyceth in the truth*, and ſo 'tis Verity; *It beareth all things*, and ſo 'tis Fortitude; *It believeth all things*, and ſo 'tis Faith; *It hopeth all things*, and ſo 'tis Confidence; *It endureth all things*, and ſo 'tis Patience; *it never faileth*, and ſo 'tis Perſeverance.

36. You ſee two glorious and divine Virtues, namely, Faith and Charity, though not naturally expreſſed, yet pretty well counterfeited by the Moraliſt. And to make up the Analogy compleat, we have the third Royal Virtue, which is Hope, reaſonably well ſhadowed out in that which they call *Intentio Finis*; which is nothing elſe but a fore-taſting of the happineſs which they propoſe to themſelves as a ſufficient reward for all their ſevere and melancholick endeavours.

37. What ſhall we ſay, (my beloved Friends) ſhall the Heatheniſh Moraliſt, meerly out of the ſtrength of natural Reaſon, conclude, that the knowledge of what is good and fit to be done, without a practice of it upon our affections, and outward actions, to be nothing worth, nay, ridiculous and contemptible? And ſhall we, who have the Oracles of God; nay, the whole perfect Will of God fully ſet down in the holy Scriptures, in every page almoſt whereof we find this urged and preſſed upon us, That to know our Maſters Will, without performing it, is fruitleſs unto us; nay, will intend the heat, and add virtue and power to the Lake of fire and brimſtone; reſerved for ſuch empty unfruitful Chriſtians; and ſhall we, I ſay, content our ſelves any longer with bare hearing and knowing of the Word, and no more? God forbid, rather let us utterly avoid this holy Temple of God; Let us rather caſt his Word behind our backs, and be as ignorant of his holy Will as ever our fore-fathers were; Let us contrive any courſe to cut off all commerce and entercourſe, all communion and acquaintance with our God, rather than when we profeſs to know him, and willingly to allow him all thoſe glorious Titles and Attributes by which he hath made himſelf known unto us in his Word, in our hearts to deny him, in our lives and practices to diſhonour him, and uſe him deſpightfully.

38. It were no hard matter, I think, to perſuade any, but reſolved hardned minds, that Fruit is neceſſary before any admiſſion into Heaven, only by propoſing to your conſiderations the form and proceſs of that Judgment, to which you and every man in his own perſon muſt ſubmit. The Authors word may be taken for the truth of what I ſhall tell you; for the ſtory we receive from his mouth that ſhall be Judge of all, and therefore is likely to know what courſe and order himſelf will obſerve.

39. In the general Reſurrection, when ſentence of Abſolution, or Condemnation, ſhall be paſſed upon every one according to his deſerts, Knowledge is on no ſide mention'd; but one, becauſe he hath cloathed the naked, and fed the hungry, and done ſuch like works of Charity, he is taken; and the reſt, that have not done ſo much, are refuſed; Will it avail any one then to ſay, Lord, we confeſs, we have not done theſe works, but we have ſpent many an hour in hearing and talking of thy Word; nay, we have maintained to the utmoſt of our power, and to our own great prejudice, many Opinions and Tenets; Alas! we little thought, that any ſpotted imperfect work of ours was requiſite, we were reſolved that for working thou hadſt done enough for us to get us to heaven? Will any ſuch excuſes as theſe ſerve the turn? Far be it from us to think ſo.

40. If you will turn to *Mat.* 7. 22. you ſhall find ſtronger and better excuſes than theſe to no purpoſe; *Many ſhall ſay unto me*, (ſaith Chriſt) *Lord, have not we propheſied in thy Name*? Theſe were ſomething more than hearers, they had ſpent their time in preaching and converting ſouls unto Chriſt, (which is a work, if directed to a right end, of the moſt precious and admirable value, that it is poſſible for a Creature to perform;) And yet whiles they did not practiſe themſelves what they taught others they

they, ſaith he, *teſtifie of me*. And yet theſe wiſe men impute it to their knowledge of the Law, that they were freed from this Curſe into which the poor ignorant people fell. How cunningly have theſe fools laid a ſnare for their own lives?

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31. The conceit of ſo learned a man does very well deſerve our proſecution; And it will not be at all ſwerving from the buſineſs in hand; Therefore I ſhall ſhew you, how the Moraliſt, by the force of natural Reaſon, hath framed to himſelf a Divinity and Religion, reſembling, both in method and many ſubſtantial parts, the glorious learning of a Chriſtian. I told you the forenamed Doctor did very well to call our Faith, or Aſſent to ſupernatural Myſteries, *A ſpiritual Prudence*.

32. Now, beſides moral prudence, nay, before the Moraliſt can make any uſe thereof, or exerciſe it in the work of any Virtue, there is required another general Virtue, which the Philoſopher calls Univerſal Juſtice, which is nothing elſe, but a ſobriety and temper in the affections, whereby they are ſeduced and captiv'd unto well informed Reaſon; So that whatſoever it commands to be done, there is no rebellion, no unwillingneſs in the Paſſions, but they proceed readily to execution, though it be never ſo diſtaſteful to ſenſe.

33. Now, how well does this expreſs the nature of Charity? for, what elſe is Love, but a ſweet breathing of the Holy Spirit upon our Paſſions, whereby the Holy Ghoſt does, as it did in the beginning of *Geneſis*, *incubare aquis*, move by a cheriſhing, quieting virtue, upon the Sea of our Paſſions? Did not the ſame Spirit come to *Eliab* in a ſoft whiſper? He walks not *in Turbine*, in a ſtrong wind to raiſe a Tempeſt in our Affections. Now when we have received this *ipſiſſimam Dei particulam*, (as *Plato* ſaid of the Soul) this ſhred or portion of the Holy Spirit, which is Charity, how evenly and temperately do we behave our ſelves to God, and all the world beſides? How willingly and obediently do we ſubmit our ſelves to the performance of whatſoever Faith, out of God's Word, doth enjoyn us?

34. But yet the Analogy and proportion between theſe two is more evident and obſervable: That univerſal Juſtice is no particular ſingular virtue, neither hath it any particular ſingular object. (As other virtues have; For example, Temperance, or Abſtinence, which hath to do with ſenſual delights and pleaſures, and none elſe.) But when it is determined to, and faſtens on, the object of a particular virtue, it is converted into, and incorporates with that very virtue: For example, If I do exerciſe this general Habit of obſerving a mean and temper, in things that concern diet, or ſenſual pleaſures, it becomes abſtinence; if upon objects of terror, it becomes Fortitude, or Magnanimity: Juſt ſo is it with Charity. For,

35. Charity is a virtue which never goes alone, and is buſied in ſolitary places, being reſerved and excluded from the ſociety and communion of other Graces: But it is that which ſeaſons, gives life and efficacy to all the reſt; without which, if it were poſſible for me to enjoy all the Graces that the bountiful hand of God ever ſhowred upon a reaſonable Creature; yet, if St. *Paul* ſpeak truth, I ſhould be nothing worth: It is that which fulfils all the Commandments, This is evident to all that ſhall but ſlightly and in haſt read over 1 *Cor.* 13. beginning with verſe 4. and ſo onwards; where we may behold almoſt all the virtues that can be named, enwrapped in one virtue of Charity and Love, according to the ſeveral Acts thereof, chang'd and transformed into ſo many ſeveral Graces, *It ſuffereth long*, and ſo 'tis Longanimity; *It is kind*, and ſo 'tis Courteſie; *It vaunteth not it ſelf*, and ſo 'tis Modeſty; *It is not puffed up*, and ſo 'tis Humility; *It is not eaſily provoked*, and ſo 'tis Lenity; *It thinketh no evil*, and ſo 'tis Simplicity; *It rejoyceth in the truth*, and ſo 'tis Verity; *It beareth all things*, and ſo 'tis Fortitude; *It believeth all things*, and ſo 'tis Faith; *It hopeth all things*, and ſo 'tis Confidence; *It endureth all things*, and ſo 'tis Patience; *it never faileth*, and ſo 'tis Perſeverance.

36. You ſee two glorious and divine Virtues, namely, Faith and Charity, though not naturally expreſſed, yet pretty well counterfeited by the Moraliſt. And to make up the Analogy compleat, we have the third Royal Virtue, which is Hope, reaſonably well ſhadowed out in that which they call *Intentio Finis*; which is nothing elſe but a fore-taſting of the happineſs which they propoſe to themſelves as a ſufficient reward for all their ſevere and melancholick endeavours.

37. What ſhall we ſay, (my beloved Friends) ſhall the Heatheniſh Moraliſt, meerly out of the ſtrength of natural Reaſon, conclude, that the knowledge of what is good and fit to be done, without a practice of it upon our affections, and outward actions, to be nothing worth, nay, ridiculous and contemptible? And ſhall we, who have the Oracles of God; nay, the whole perfect Will of God fully ſet down in the holy Scriptures, in every page almoſt whereof we find this urged and preſſed upon us, That to know our Maſters Will, without performing it, is fruitleſs unto us; nay, will intend the heat, and add virtue and power to the Lake of fire and brimſtone; reſerved for ſuch empty unfruitful Chriſtians; and ſhall we, I ſay, content our ſelves any longer with bare hearing and knowing of the Word, and no more? God forbid, rather let us utterly avoid this holy Temple of God; Let us rather caſt his Word behind our backs, and be as ignorant of his holy Will as ever our fore-fathers were; Let us contrive any courſe to cut off all commerce and entercourſe, all communion and acquaintance with our God, rather than when we profeſs to know him, and willingly to allow him all thoſe glorious Titles and Attributes by which he hath made himſelf known unto us in his Word, in our hearts to deny him, in our lives and practices to diſhonour him, and uſe him deſpightfully.

38. It were no hard matter, I think, to perſuade any, but reſolved hardned minds, that Fruit is neceſſary before any admiſſion into Heaven, only by propoſing to your conſiderations the form and proceſs of that Judgment, to which you and every man in his own perſon muſt ſubmit. The Authors word may be taken for the truth of what I ſhall tell you; for the ſtory we receive from his mouth that ſhall be Judge of all, and therefore is likely to know what courſe and order himſelf will obſerve.

39. In the general Reſurrection, when ſentence of Abſolution, or Condemnation, ſhall be paſſed upon every one according to his deſerts, Knowledge is on no ſide mention'd; but one, becauſe he hath cloathed the naked, and fed the hungry, and done ſuch like works of Charity, he is taken; and the reſt, that have not done ſo much, are refuſed; Will it avail any one then to ſay, Lord, we confeſs, we have not done theſe works, but we have ſpent many an hour in hearing and talking of thy Word; nay, we have maintained to the utmoſt of our power, and to our own great prejudice, many Opinions and Tenets; Alas! we little thought, that any ſpotted imperfect work of ours was requiſite, we were reſolved that for working thou hadſt done enough for us to get us to heaven? Will any ſuch excuſes as theſe ſerve the turn? Far be it from us to think ſo.

40. If you will turn to *Mat.* 7. 22. you ſhall find ſtronger and better excuſes than theſe to no purpoſe; *Many ſhall ſay unto me*, (ſaith Chriſt) *Lord, have not we propheſied in thy Name*? Theſe were ſomething more than hearers, they had ſpent their time in preaching and converting ſouls unto Chriſt, (which is a work, if directed to a right end, of the moſt precious and admirable value, that it is poſſible for a Creature to perform;) And yet whiles they did not practiſe themſelves what they taught others they

they became Caſt-aways. Others there were, *that had caſt out Devils, and done many miracles*; And yet ſo loved the unclean Spirits, that themſelves were poſſeſſed withal, that they could not endure to part company then, and now were never likely.

41. But have not I all this while miſtaken my Auditory? Were not theſe Inſtructions fitter for the Univerſities? Had it not been more fit and ſeaſonable for me to have inſtructed and catechized mine hearers, rather than to give them cautions and warnings, leſt they ſhould abuſe their knowledge? No ſurely! Inſtructions to make uſe of knowledge in our practice and converſation, and not content our ſelves with meer knowing and hearing, and talking of the Myſteries of our Salvation, cannot in the moſt ignorant Congregation be unreaſonable. Even the Heathen which were utter ſtrangers from the knowledge of God's ways, did notwithſtanding render themſelves inexcuſable, for detaining ſome part of the Truth, as it were naturally ingrafted in them, in unrighteouſneſs. So that there is no man in the World, but knows much more than he practices, every man hides ſome part, at leaſt, of his Talent in a Napkin, wherefore let every man, even the moſt ignorant that hears me this day, ſearch the moſt inward ſecret corners of his heart for this treaſure of knowledge, and let him take it forth, and put it into the Uſurers hands, and trade thriftily with it, that he may return his Lord his own with increaſe, *Bleſſed is that ſervant whom his Lord when he cometh ſhall find ſo doing; Verily I ſay unto you, he ſhall make him Ruler over all his houſhold.*

42. And thus I have gone through one member of my firſt general, namely, the conſideration, wherein the Imprudence of the Fool in my Text doth conſiſt. In the proſecution whereof, I have diſcovered unto you, how ſeverally Satan plants his Engines for the ſubverſion of the Church; In the primitive times, when Religion was more ſtirring and active, and Charity in Faſhion, he aſſayed to corrupt mens underſtandings with Hereſies; and there, by the way, was obſerved his order and method, how diſtinctly beginning in thoſe firſt times with the firſt Article he hath orderly ſucceeded to corrupt the following, and now in theſe laſt days, he's got to even the laſt end of the Creed. But ſince, by the mercy and goodneſs of God, we are delivered, and ſtand *firm in the Faith once delivered to the Saints*; he hath raiſed another Engine againſt us that ſtand, and that is, to work, that our Orthodox Opinions do us no good; which he performs by ſnatching the Word out of our Hearts, and making it unfruitful in our Lives; Now thoſe that are thus inveagled and wrought upon, are meerly befool'd by the Devil, or rather by themſelves, for ſo I told you, that St. *James* ſays; And for an example, I propoſed the learned Phariſees, who for all their learning and knowledge in the Scripture, yet our Saviour denounceth eight ſeveral Woes againſt them for being Fools and blind Guides. So that the Fool in hand was not oppoſed to a Learned Man, but to a Prudent man; And therefore a worthy Doctor of our Church did well define Faith to be *a ſpiritual Prudence*, that is, a knowledge ſought out only for practice. And there I compared Faith with moral Prudence, and the fruit thereof Charity with the virtue of univerſal Juſtice. Therefore leſt the very Heathen ſhould riſe up in judgment againſt us, for not doing ſo much with the help and advantage of God's Word as they could without it; I did, and do beſeech you not to content your ſelves with meer knowing and hearing, with only a conceit of Faith without Works, for that was an ancient Hereſie in the *Nicolaitans*, (whom God by name, profeſſeth an hatred to, as *Euſebius* tells us.) And for an effectual motive, I told you, how at the laſt great Trial, you ſhall not be catechiſed, How well you can ſay your Creed, or how many Catechiſms without Book, but how fruitful in works of Charity your Faith hath been. And ſo I come to the ſecond member of the firſt General, namely, the conſideration how dangerous and grievous a burden Knowledge will be, where it is fruitleſs and ineffectual; of which briefly.

43. I will once again repeat that divine ſentence of the Pſalmiſt in *Pſal.* 111. 10. *The fear of God is the beginning of wiſdom, and a good underſtanding have all they that do thereafter, i. e.* Till a man put his knowledge in practice he is ſo far from being a good man, that he is ſcarce a man, hath not the underſtanding of a man till he do, till he fall at work; he was wiſer a great deal before he gained his knowledge: Knowledge alone is a goodly purchaſe in the mean time. It is ſo worthy a purchaſe, that as it ſhould ſeem by our Saviour's account, till a man have obtained ſome competency in knowledge, he hath gotten no right to the Kingdom of Darkneſs and Hell.

44. For certainly, no man can juſtly challenge damnation, but he that is burdened with Sin; Now he that hath no knowledg, but is utterly blind in his underſtanding, hath no ſin, that is, in compariſon; the words are (*John* 9. 39. &c.) *And Jeſus ſaid, for judgment I am come into this world; that they which ſee not might ſee; and that they which ſee might be made blind*; Not as if Chriſt did imprint, or inflict, blindneſs upon any man, but only occaſionally, that is, thoſe which walk in darkneſs, and love it; when the light comes upon them, and diſcovers their wandring, they hate it, and turn their eyes from it, and become more perverſly and obſtinately blind. In the ſame ſenſe that St. *Paul* ſaith, (*Mat.* 7.) *Sin taking occaſion by the Law becomes more ſinful*; whilſt ſin is not oppoſed, it goes on in its courſe quietly; but when the Commandment comes and diſcovers, and rebukes it, it becomes furious and abominable; and much more raging and violent.

45. There

45. There follows, * *And ſome of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are we blind alſo?* There is nothing in the world, that a Phariſee can with leſs patience endure than to hear any intimation given, that he may be ſuſpected of folly; and therefore they were not ſo ſenſible or conceited of ſome wrong received, when our Saviour called them *Generation of Vipers*; as they are when their wiſdom and diſcretion are called in queſtion. Witneſs this anſwer; when no man ſpake to them, they ſuſpiciouſly demand, whether Chriſt in his laſt words meant them or no. But what anſwers our Saviour?

46. † *Jeſus ſaid unto them, If ye were blind, ye ſhould have no ſin; but now ye ſay, We ſee, therefore your ſin remaineth.* As if he had ſaid, ſo little ſhall this ſuppoſed knowledge, and wiſdom, that ye have, profit you, that you ſhall curſe the time that ever you ſaw the holy Word of God, and wiſh that all the Sermons that ever you heard, all the gracious Invitations, and ſweet Promiſes which God by the Miniſtry of his Servants the Prophets, hath ſent unto you, had been ſentences of ſome horrible death and torments, from the mouth of a ſevere Judge. For your ſins, which otherwiſe had not been ſo inſupportable, now by your abuſing the knowledge which God hath given you, by your wilful contempt of thoſe many invitations, which have continually ſounded in your ears, are become as a Mountain upon you to cruſh you into powder: You have hang'd a Mill-ſtone about your own necks, which ſhall irrecoverably ſink you into the bottomleſs comfortleſs pit, whereas otherwiſe there might have been ſome hope of eſcape.

47. And yet for all this, let not any one favour and cheriſh himſelf in his conceit, that he thanks God, he is ignorant enough, that a very little practice will ſerve his turn, his knowledge is not ſo much that it ſhould put him to too great labour in expreſſing it in the courſe of his life; for whoſoever he be that dares entertain, or give way to ſuch a thought as this is, let him be ſure that if he do not know ſo much as God requires at his hands, (eſpecially now that God hath ſealed up the Scripture Canon, now that the whole Will of God is revealed) this very ignorance alone will be a thouſand weights, to faſten him on the earth, to make him ſure for ever aſcending to God, in whom there is no darkneſs at all.

47. For it is not ſo with an ignorant man, as it is with one that is blind, who if he will be ſure not to tempt God by venturing and ruſhing forward in paths unknown to him, may live as long and as ſafe as he that is moſt quick-ſighted; No, ignorance alone, though it be not active and fruitful in works of darkneſs, is crime enough. For, with what colour of reaſon will ſuch a one expect the reward of the Juſt? Such a one will not doubt, but that the Gates of Heaven are barr'd againſt the ſottiſh blind ignorant Heathen, to whom God never revealed any part of his Will; yet himſelf may fare well enough. Is not this a degree beyond madneſs it ſelf? What does ſuch a one think, that becauſe he lives among Religious people, and ſuch as are well acquainted with the way to Heaven, that himſelf ſhall be ſure to go for company? Does he make no doubt of his part in the Reſurrection of the Juſt, becauſe he was born in *England*, or in ſuch a year of our Lord when the Goſpel flouriſhed? Nay, ſhall it not be much more tolerable for the worſt of Heathens than for ſuch a man?

49. For if the Heathen were left without excuſe, becauſe they knew not God, or, if they knew him, they did not honour him as God, whereas they were only inſtructed by the Book of Nature; The very main principle of all Religion, namely, That there is a God, was a buſineſs of great labour, and required a good underſtanding to find out, being a Concluſion to be collected and deduced from many experiments of his Power, Providence, and the like. Shall thoſe hope to eſcape, that pretend ignorance, after they may, if they refuſe it not, have uſe of all that ever Reaſon found out; nay, have before their eyes the ſum and effect of all the Sermons and Inſtructions that ever any Prophet or Apoſtle made ſince the world began? If after all this, there be any ſafety to be hoped for from Ignorance, then have the Apoſtles travelled, Chriſt preached, nay, died, in vain.

50. But to return to our buſineſs in hand. Knowledge, at leaſt in ſome meaſure, there muſt neceſſarily be, elſe no hope of Salvation; And with Knowledge, there muſt of neceſſity be joyned ſome proportionable meaſure of Practice, elſe a greater and more inſupportable burden of woe and deſtruction. And the reaſon is evident out of thoſe words of our Saviour, *To whom much is given, of him ſhall much be required.* We muſt know, that there is not any good thing in the world wherein we have any propriety; We are only Stewards, and have ſuch things committed to our truſt, and one day there will certainly be exacted a ſtrict account, as of our riches, health, education, but much more our knowledge, and eſpecially that knowledge, which is perfected only in practice, ſuch is the wiſdom of a Chriſtian.

51. What reaſon can be imagined why God ſhould take ſuch pains, give ſuch royal and precious graces to his Servants the Prophets and Apoſtles to enable them to make

* Ver. 40. † Ver. 47.

known his good will and pleaſure, and what he commands us, and expects at our hands. Was all this performed, think we, to afford us only matter of Table talk? Does he exhort and perſuade us to hear and diſcourſe? No ſurely, He gave it us to profit withal, both our ſelves and others. And therefore where there is a more abundant plenty of knowledge lent us, the Bill of Account muſt ariſe proportionably, or for what is wanting in the ſum, we remain debtors; and when *once the Creditor catches us by the throat, and caſts us into Priſon, there is no coming out, till all, even the uttermoſt Farthing be diſcharged*: he might well have ſaid never, for it comes all to one end.

52. It will be worth our conſideration, and very material, to preſs this ſo neceſſary a point, to take notice of the nature and faſhion of the Judgment, which ſhall befall the Fool in my Text, and ſuch Companions of his as are content to enjoy a fruitleſs ineffectual knowledge, how fit and ſuitable it is to their offence. You ſhall find it expreſſed in *Luk.* 13. 25, &c. in theſe terms, *Many in that day ſhall begin to ſay, We have eaten and drunk in thy preſence, and thou haſt taught in our ſtreets*; This is ſomething more than hearing Sermons, or learning Catechiſms by heart. Theſe had heard him preach, nay, were familiarly acquainted with him, and yet in that day will get but a comfortleſs anſwer from him in the following verſe, *But he ſhall ſay, I tell you, I know not whence you are; Depart from me ye workers of Iniquity.* St. *Matthew* hath it more ſharply, *I never knew you.* They might elſe have imputed his not knowing them to the weakneſs of his memory; But he ſtops that conceit, and profeſſes, He never knew them, *i. e.* He denies not, but he had often ſeen them at Sermon when he preached, and, it may be, he had eaten and drunk with them, yet for all this, He never knew them; they were ſtrangers to him, he never acknowledged them to be his flock, and therefore was not bound to take notice of them; But there is one will own them, even Satan, whom before they acknowledged for their Lord, and to his Kingdom they may, nay, they muſt go.

53. Are not theſe men right ſerved? Are not they juſtly and righteouſly dealt withal? They had eaten and drunk in his preſence, it is true; nay, peradventure, they had eaten him and drunk him in his Sacrament; They had oft heard him preach in their ſtreets, and could for a need repeat a great deal of the ſubſtance of his Sermons; But in very deed, they never knew him, not one word that ever he ſpoke; that is, they took no eſpecial notice of him, they did not acknowledge him for their Lord, neither cared they to perform any thing that he commanded. And now he is quit with them, He remembers well enough what kind of people they were, even his very Enemies and Deriders; and as he never did acknowledge them for his ſheep, ſo neither now will he admit them into his fold. A moſt righteous, yet withal, a moſt heavy doom.

54. And here I will briefly end my other member of the Firſt General, namely, how dangerous and heavy a burden Knowledge will be, where it is fruitleſs and ineffectual. Where you have heard how poor and worthleſs a purchaſe Knowledge alone is; nay, how without it, a man has ſcarce any title at all unto Hell, there is no guilt without it; Alone it is a good Qualification, a fair towardly diſpoſition towards our ruine. Our Saviour profeſſes that the Phariſees themſelves, (A Nation, the very Proverb of perverſneſs and infidelity) if they had been blind, *i. e.* without knowledge, they had had no ſin. Yet for all this, though Knowledge be ſo dangerous a ware (it is ſomething like Gunpowder; a man when he has it, muſt take heed how he uſes it;) yet this is by no means a ſufficient excuſe for any one utterly to neglect the purchaſe of it, at leaſt, in ſome meaſure: For it is true, Knowledge not uſed, or ill uſed, will aggravate our torment, and adds even fire unto Hell; yet withal, it is true, that an utter neglect of all Knowledge, eſpecially in theſe times of light, when it is to be had at ſo cheap a rate, will make damnation as ſure to a man as the former. Now the reaſon why Knowledge, where it is fruitleſs in practice, will be abundantly fruitful in torment, is taken from that Maxim of our Saviour, *To whom much is given, of him much ſhall be required, i. e.* We being only Stewards of Gods bleſſings, no proprietaries in them, muſt expect one day to give account for them all, but eſpecially Knowledge, which is a Ware of the chiefeſt Trade. Now where there are great receipts, and no diſburſements, the debt muſt needs be exceeding great; and when once the Serjeant hath arreſted us for it, The Lord knows when we ſhall pay it. The laſt thing that I propoſed to your thoughts, was the ſuitableneſs of the puniſhment that will attend ſuch an offence: For the Fool, in my Text, when he would give himſelf leave to think, knew well enough that there was a God, and that all his love and ſervice was due to him; But theſe were melancholick thoughts, and ſuch as would hinder him in the proſecution of his deſign'd projects, and therefore he put them far from him; So that, in effect, and in Gods account, he was utterly ignorant of him, did not at all know him. Juſt ſo ſhall they be ſerved; Chriſt knows all the world better than any man knows his own heart: Yet in that great day, he ſhall prove to be a very ſtranger, utterly ignorant of the greateſt part of the world, though many of them had been his acquaintance here; nay, though through faith in his power, they had unawares by wonders and miracles, brought many to Heaven, and had been good helpers to deſtroy the Infernal Kingdoms, whereof before they were in Affection, and now for ever muſt, indeed, be Inhabitants.

55 There

55. There remains the other main General, which is indeed the ſubſtance of the whole Text, namely, the fruit of this folly, and that is, Atheiſm, not in Opinion, but Practice: In the proſecution whereof, I ſhall mainly inſiſt upon this, to demonſtrate, by infallible deductions out of Gods Word, that men who profeſs Religion, and a perfect Knowledge of God, yet whilſt they allow him only the Brain, and not (what he only deſires) the Heart and Affections, may prove in Gods account, very Atheiſts. Or, to bring it nearer home, I will ſhew how that many, the ordinary courſes, and the moſt incontrouled practices of men of this Age do utterly contradict, and formally deſtroy the very Foundations and Principles of the glorious Religion which they profeſs. But this will require a much longer time than your patience can allow me: Therefore I will only add ſome few words of Application of what hath been ſpoken, and ſo conclude.

56. That Jewel which our Saviour magnifies, (*Mat.* 13.) and ſo commends the wiſdom of the Merchant for ſelling all, even utterly undoing himſelf to purchaſe it, is the Goſpel of the Kingdom of Heaven. Which though it be of moſt precious and ineſtimable value, worthy the ſelling of the whole world to buy it, yet is every mans money, every man has riches enough to adventure upon it, ſo he will but ſell all that he has, ſo he will be content to turn bankrupt for it, and upon no other terms can he have it.

57. That advice which Chriſt gave the rich young man, that had a good mind to follow him, *viz.* that he ſhould ſell all that he had, and take up his Croſs, was not any extraordinary unuſual trial, but we have all accepted the ſame offer upon the very ſame conditions: We muſt of neceſſity ſell all, deny and renounce the keeping and poſſeſſing of any thing beſides this Pearl; We muſt even ſell our ſelves, deny and renounce our own ſouls, they are both become Gods own, and we are but borrowers of them. Now if we be not Maſters of our goods, nor of our ſelves, neither then may we do our own actions, we muſt not think our own thoughts. They were ſuch Fools as this great notorious one in my Text, who in *Pſal.* 12. ſay, *Our tongues are our own, we muſt ſay what we liſt.* We are all bought with a price; yea, all that we have, is bought.

58. Yet though we muſt ſell all, and deny our own ſelves, yet we need not part with our goods, or riches, we need not make away our ſelves. For example; when our Saviour ſays, *He that hateth not Father, and Mother, and Brethren, and Siſters,* and all the world beſides, *for my Names ſake, and the Goſpels, is not worthy of me*; this ſpeech does not bind me to hate, perſecute, and deſtroy all the kindred I have; no, but rather to love and honour them, to ſpend, and be ſpent for them: Yet if thoſe perſons, or if it be poſſible for ought elſe to be more dear and precious than they, ſtand in my way to hinder me from coming to Chriſt; then it is time for me to hate them, then I muſt trample them under my feet. So that a man is no more bound to ſell his Goods, that is, to throw them away, than he is to hate his Parents; Only neither of them may by any means offend us, or annoy us, in our journey to Chriſt.

59. Now to bring this home to our purpoſe. Can any face be ſo impudent, as to profeſs he hath already ſold all, himſelf to boot, and is ready to part with them when God ſhall call for them, who contents himſelf only with knowing and hearing Stories of him, and reſerves his heart to his own uſe, which is all that God requires. Can he with any reaſon in the world be ſaid to ſell all for the Goſpel of Chriſt, that ſees Chriſt himſelf every day almoſt hungry, and does not feed him; naked, and does not cloath him; in priſon, and does not viſit him. For inaſmuch as they do not theſe offices of Charity to his beloved little ones, they deny them to him. Will he be found to be worthy of Chriſt, that for his ſake will not renounce one delightful ſin, which a Heathen would eaſily have done, only for the empty reward of fame? That for his ſake will not forgive his Brother ſome ſmall injury received; nay, perhaps ſome great kindneſs offered as a ſeaſonable reproof, or loving diſſuaſion, from ſinning; that for his ſake will not undergo the leaſt trouble in furthering his own Salvation?

60. Far from us (beloved Chriſtians) be ſo barren a Profeſſion, a Profeſſion having only the vizard and *form of Godlineſs, but denying the power thereof.* No, let us with thankful hearts, and tongues, recant and conſider, what God hath done for our ſouls, how he hath given us his Word, abundantly ſufficient to inſtruct us. How he hath ſpoke the word, and great is the multitude of Preachers. Yet with all, let us conſider, that it is in our power to turn theſe unvaluable Treaſures of Gods favours into horrible curſes. Let us conſider how God hath ſent out his Word, and it will not return unto him empty, it will be effectual one way or other, it will perform ſome great work in us. God doth but expect what entertainment it finds upon Earth, and will proportion a reward accordingly: on them which detain the truth in unrighteouſneſs he will rain ſnares, fire and brimſtone. But to ſuch as with meek hearts, and due reverence *receive it into good ground,* and expreſs the power thereof in their lives, there remaineth an exceeding eternal weight of Joy and Glory. *Let us therefore walk as children of the light*; and not content our ſelves with a bare empty Profeſſion of Religion; *Let him that* but *nameth the Name of the Lord, depart from Iniquity.* Brethren conſider what I ſay, and the Lord give you underſtanding in all things. *To God,* &c.

SERMON III.

PSALM XIV. I.

The Fool hath ſaid in his heart, there is no God.

I Will not be aſhamed to be ſo far my own Plagiary, as for your ſakes, that you may be the better able to go along with me in what remains of this Text, briefly to diſcover unto you, how far I have already, in another Auditory proceeded in it.

2. Firſt therefore, I conceived (by attending to the courſe and ſeries of the Pſalm, and by comparing this with many others in Holy Scripture in different Language, expreſſing the ſame ſenſe) That this Fool, in my Text, was not a man utterly ignorant and devoid of the knowledge of God, and his Word; For he is ſuppoſed by the Pſalmiſt, to be a man living within the Pale of the Church, and outwardly profeſſing the true Religion and Worſhip of God; And thereupon, Secondly, That his Atheiſm was no Heatheniſh, Philoſophical Atheiſm, no Problematical maintaining an opinion, That *there is no God*, For even among the very Heathens, we read not of above three or four, of any account, which have proceeded to this excelling degree and height of Impiety.

3. But this Perſon (whether *Doeg* the *Edomite*, or whoſoever he were) is ſuch a one, as though, in his Profeſſion, and even ſerious thoughts, he do not queſtion a Deity, but would be a mortal Enemy to any one, who ſhould dare to deprive and rob Almighty God of any of his glorious Attributes; notwithſtanding in his Heart, (that is, in the phraſe of the Scripture) in the propenſion and inclination of his Affections, and by conſequence, in the courſe and practice of his life, he denies and renounces God: he accounts the ſpending a little time in thinking and meditating on the Providence, or Mercy, or ſeverity of God, to be an employment very ungainful and diſadvantageous to him, a buſineſs likely to trouble and ſpoil many of his ungodly projects, and to hinder him in his fortunes; and for this reaſon, he will put God far away from him; he will not ſuffer him to be (as the Pſalmiſt ſaith, *Pſal.* 10. 4.) *in all his crafty purpoſes.*

4. I yet willingly confeſs, that this *Saying in the Heart, there is no God*, may reaſonably be interpreted to be a ſecret whiſpering ſuggeſtion, an inward perſuaſion, by fits, which a wretched wordling may have, that ſince he has thrived ſo well by his careleſneſs in obſerving God's Word, and obſtinate oppoſing himſelf to his Will, it may be poſſible there is indeed no God at all; or if there be, that he will not vouchſafe to deſcend ſo low, as to take notice what is here done on earth, or to obſerve how each particular perſon behaves himſelf in this life. Now becauſe I will not ſet up one of theſe Expoſitions againſt the other, I will hereafter, as occaſion ſhall offer it ſelf, make uſe of them both.

5. Having therefore conceived the ſenſe of the Text to be ſuch as I have now told you; In the words I obſerved two General Parts. Firſt, the cauſe of Atheiſm, and, by conſequence, all the abominations following through the whoſe Pſalm, intimated in the perſon *Nabal*, i. e *The Fool*, which is Folly, *i. e.* Ignorance, or rather, Incogitancy, Inconſideration. Secondly, The effect of this Folly, which is Atheiſm, and that ſeated not in the Brain, but in the Heart or Affections. I have already gone through the former part, namely, the cauſe of Atheiſm, which is Folly; in the proſecution whereof, I endeavoured to diſcover, wherein this Folly doth conſiſt. And that is not ſo much in an utter ignorance of God, and his Holy Word, as a not making a good uſe of it, when it is known, a ſuffering it to lie dead, to ſwim unprofitably in the Brain, without any fruit thereof in the reformation of a man's life and converſation. And there I ſhewed, firſt, what extreme folly it was for a man to ſeek to encreaſe the knowledge of his Maſters Will, without a reſolution to encreaſe proportionably in a ſerious active performance thereof. And ſecondly, the extreme unavoidable daager and encreaſe of guilt, which knowledge, without practice, brings with it. To both which Conſiderations, I ſeverally annexed Applications to the Conſciences of them that heard me, and ſhould have proceeded to——

6. The ſecond General Part; which is the effect and fruit of the folly, or inconſideration of *Nabal, (the Fool)* in my Text, which is Atheiſm practical, not of the Underſtanding, but the Will and Affections. But the time being ſpent in the proſecution of the former General Part, I was forced to reſerve this ſecond General, to be the employment of another Hour.

7. Only thus much, I then made promiſe of, (which debt I purpoſe now to diſcharge to you) namely, To demonſtrate by infallible deductions out of God's Word, that many, who profeſs Religion, and a perfect knowledge of God's Word, yet whileſt they allow him only the Brain, and not (what he almoſt only requires) the Heart and Affections, may prove in God's account very Atheiſts. Or to bring it nearer home, I promiſed to ſhew, how many the ordinary courſes, and moſt incontrouled practices of Men of this Age, do utterly contradict, and formally deſtroy the very Foundations and Principles of that glorious Religion which they profeſs. Of theſe, *&c.*

8. At the firſt ſight, indeed, a man would think, that of all the places in Holy Scripture, and of all the Ages which have been ſince the world began, That this Text, and theſe times, ſhould ſuit worſt together; For firſt, if a man would ſtrive with all the earneſtneſs, and even ſpite, he could, in all the abominable odious colours to deſcribe the worſt of all humane Creatures, even the Idolatrous, ſelf-devouring *Indians*, What more horrible expreſſion could he imagin to himſelf, than to call them Fools, and ſuch *Fools, who ſay in their Heart, There is no God.* Again, if we ſhall enquire and ask the former Ages, if ever the world was ſo ſtored, and even oppreſſed with knowledge: They will tell us, That the Light was never a burden, nor Knowledge a vice before now; Never till now did all ſorts and conditions of men pretend to be able to ſtate the moſt intricate profound queſtions of our Religion. Never till now was *Moſes* his wiſh fulfilled, *I would to God, that all the People of the Lord were Prophets*: though in a ſenſe which would ſcarce have pleaſed him.

9. Theſe things conſidered, were it not fit (think you) that I ſhould renounce my Text, or travel to find out a Nation whom it may concern, and who have need to hear Atheiſts condemned? I would to God, (my beloved Brethren) that whatſoever I ſhall ſpeak againſt that fearful ſin of Atheiſm, may prove vain unprofitable words, words which may return empty, having found none to faſten upon: I would to God, that I might ſtrive now, as one that beateth the air, ſo that you, (even you who know ſo much) were innocent. But *David* found this a Doctrine fit to be preſſed in his days, which were none of the worſt neither: Yea, he hath a ſecond time, (in *Pſal.* 51.) almoſt *in terminis terminantibus*, repeated whatſoever he here ſpeaks of the Atheiſt: We find not ſuch an example through the whole Scripture, except it be in a Hiſtory, or where the quotation is mentioned. Therefore ſurely it may be pertinent, and ſometimes uſeful even in the Church to have Atheiſm diſcovered, to have this Doctrine preached and repreach'd; it was ſo in *David*'s time; and it ſhall go hard, but we ſhall ſhew, that we our ſelves, (though never ſo wiſe and learned and knowing in our own opinion;) yet that we alſo ought not to take it to heart, if ſometimes we be ſuſpected and challenged of Atheiſm:

10. That Temptation which the Devil found hard enough for himſelf, even when he was an Angel of Light, namely, *Ero ſimilis Altiſſimo; I ſhall be like the moſt Higheſt*; Now that it is his Office, and employment, to become a Tempter, He had ſince ſcarce ever varied; At the firſt exerciſe of his Trade, with his firſt Cuſtomers, *Adam* and *Eve*, he begun with it, *Ye ſhall be as Gods, knowing Good and Evil.* And if we ſhall unpartially examine our own thoughts, we ſhall find almoſt in every ſuggeſtion, at leaſt, ſome degree and tincture of Atheiſm; either we do exalt and deifie our own ſelves, or elſe we do diſhonour, and in a manner, degrade Almighty God, depoſing him from that ſovereignty and ſway which he ought to exerciſe in our Hearts and Conſciences.

11. This, I ſay, is true in ſome meaſure, in all temptations, in all ſins whatſoever, there is ſome quantity of Atheiſm, though the ſins be but of an ordinary ſize and rank; But this is not that which I would now ſtand upon; It concerns me to ſhew, that tho' men be never ſo Orthodox in their Opinions, tho' they pretend to never ſo much zeal for the Truth, which they profeſs, yet unleſs that Divine Truth be powerful and perſuaſive enough to the performance and practice of ſuch Duties, as bear a natural reſemblance and proportion unto it; They that make ſuch a Profeſſion of God's truth, do but flatter themſelves, they only think they believe, but indeed, and in truth, there is no ſuch thing as Faith in them. For, we muſt know, that there is no Divine Truth ſo utterly ſpeculative, but that there naturally and infallibly flows and reſults from it (as neceſſarily as warmth from light) a Duty to be practiſed and put in execution; Inſomuch, that it is impoſſible for a man to be truly perſuaded of the one, but he ſhall infallibly be perſuaded to the other; So that, *he which ſaith, He knoweth God, and keepeth not his Commandments, is a Liar, and the Truth is not in him.* And this I ſhall endeavour to confirm by induction, examining the truth and reality of our Aſſent to the chief Fundamental Points of our Religion, by our practices anſwerable thereto, and concluding, that where the latter is not to be found, it is but a vain perſuaſion and fantaſtical illuſion for a man to think he hath the former.

12. But in the firſt place, that we may be the better able, and without interruption proceed in this deſign'd courſe, I will firſt remove an Objection, which may ſeem to prevail againſt that which hath been ſpoken, to this effect; *The Devils* (as St. † *James* ſaith) *believe and tremble*; They do indeed aſſent unto the Truth of all the myſteries of Salvation; In the place of St. *James*, they acknowledge one God; In *Mat.* 8. 28. they acknowledge the ſecond Article of our Faith, allowing Chriſt to be the Son of God. And the like may be ſaid of the others following; and yet if we examine their practice; How abſolutely contradicting and warring is it with their Profeſſion? Therefore, it may ſeem, that where there is a firm aſſent to Divine Truths, there may conſiſt with it a contrary repugnant practice.

13. For anſwer therefore we muſt know, that the Aſſent which the Devil gives to the Revelations of God, is extremely different from that belief which is exacted of us Chriſtians, and which every one of us, (tho' never ſo vicious and irreligious) would gladly perſuade our ſelves that we allow unto God's Word: For tho', for example, the Devils

* 1. 2. 4. † Jam. 11. 19.

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acknowledge the Precepts and Commandments of God to be Holy, and Juſt and Good, and moſt fit to be obſerved; As likewiſe that to thoſe who ſincerely, and without Hypocriſie, ſhall perform theſe Commandments of God, the Promiſes of God ſhall be *Yea and Amen*, they ſhall infallibly attain thoſe joys which exceed mans underſtanding to comprehend: Yet, theſe things to them are only as a Tale which is told; or rather they are to them occaſion of horror and gnaſhing of Teeth, that there ſhould be ſuch glorious comfortable things, which do nothing concern them, and of malice and hatred to thoſe who have an intereſt in them, and are in a fair poſſibility of attaining unto them: And therefore no marvel if ſuch a Faith as this be barren and unfruitful of Good Works. Whereas *our Faith* (ſaith St. *Paul Heb.* 11. 1.) *is the ſubſtance of things hoped for*, of things which concern us, we do not only acknowledge, that the Precepts of God are good, but alſo neceſſarily to be performed by us; and that the Promiſes of God are not only deſirable in themſelves, but alſo that being ſuch, they were revealed for our ſakes, and are infallibly deſtined unto us, when we ſhall have performed ſuch conditions as may by the aſſiſtance of God be executed by us, even with eaſe and pleaſure: Now whereſoever ſuch perſuaſions as theſe are, it is impoſſible (even if the Devils themſelves could be ſuppoſed capable of them) but that there ſhould accompany them earneſt and ſerious endeavours not to come ſhort of the Glory of God. This difficulty therefore being diſſolved, I ſhall purſue the examination of our belief of the Foundations of our Religion, by the fruits and iſſues of it in the practice of our lives.

14. We will begin with ſome of God's Attributes; Whoſoever thou art, that profeſſeſt thy ſelf a Chriſtian, thou believeſt, that God whom thou ſerveſt is preſent every where, both in Heaven and Earth, inſomuch, that it is altogether impoſſible for thee to exclude him from thy company; whereſoever thou goeſt, he will purſue thee; Tho' thou ſhouldſt cloath thy ſelf with darkneſs, as it were with a garment, the darkneſs would be to him as the Noon-day; And tho' it were poſſible for thee to deceive the eyes and obſervation of Men and Angels, yea, even of thine own Conſcience, yet to him thou wouldſt be open and tranſparent; γυμνὸς καὶ τετραχηλισμένος, as it were, Diſſected, and having the very Entrails expoſed to his ſight.

15. Thou canſt hide therefore nothing which thou doeſt from his eyes, he taketh notice of every word which thou ſpeakeſt, he hears even the very whiſpering of thy thoughts; And all this, thou ſayeſt, thou acknowledgeſt. Out of thy own mouth ſhalt thou be condemned, thou wicked Servant; Dareſt thou then make thy Maſter a witneſs of thy Rebellion and Diobedience? When thou art about the fulfilling of any of thine ungodly luſts, thou retireſt thy ſelf from company, and art afraid of the faces of men; thou abhorreſt the light, and yet dareſt out face him whoſe Eyes are ten thouſand times brighter than the Sun. Thou would not have the confidence to commit filthineſs, if thy Friend were in company; And yet what injury is done to him by it? What Commandment of his doeſt thou tranſgreſs in it? Or if thou didſt, What Power or Authority has he over thee to puniſh thee? Thou wouldſt be aſhamed to commit ſuch a ſin, if thy Servant were by, one whom thou art ſo far from being afraid of, that himſelf, his words, almoſt his very thoughts, are in thy power; Nay, if a Child were in company, thou wouldſt not have the face to do it.

16. Thou canſt not deny, but reſpect to a Friend, to a Servant, even to a Child, will with-hold thee from ſuch practices, and yet withal confeſſeſt, that Almighty God, whom thou profeſſeſt to ſerve, to fear and to love, that he all the while looks upon thee, and obſerves thee; his Eyes are never removed from thee, and which is worſe, tho' thou mayſt endeavour to forget, and blot ſuch actions out of thy remembrance, yet it is impoſſible he ſhould ever forget them; He keeps a Regiſter of all thy ſins, which no time ſhall ever be able to deface; And what will it then profit thee to live a cloſe concealed ſinner from the world, or to gain amongſt them the reputation of a devout religious Chriſtian, when in the mean time thine own Heart and Conſcience ſhall condemn thee; nay, when Almighty God, *who is greater than thy Heart, and knoweth all things*, when he ſhall be able to object unto thee all thy cloſe ungodly projects, all thy boſome private luſts; Yea, that conceit (wherein thou didſt ſo much pleaſe thy ſelf) of being able to delude and blind the obſervation of the World ſhall nothing avail thee, but whatſoever miſchiefs thou haſt contrived in thy Cloſet; whatſoever abominations thou haſt practiſed in thy Bed; all theſe, with each aggravating Circumſtance, ſhall be diſcovered in the preſence of all Men, and Angels, and Devils; when Satan, whom before thou madeſt an Inſtrument and Baud unto thy luſts, to whoſe counſels and ſuggeſtions thou before wouldſt only hearken, ſhall be the moſt forward and eager to appeach thee.

17. When thou art brought to ſuch an exigent as this (which, without a timely unfeigned repentance, as ſure as there is a God in Heaven, thou ſhalt at laſt be brought to) what will then thy Orthodox Opinions do thee good? What will it then profit thee, to ſay, Thou never didſt maintain any impious diſhonourable Tenets concerning God, or any of his glorious Attributes? Yea, how happy hadſt thou been, if, worſe than the moſt ignorant heatheniſh Atheiſt, no thought or conſideration of God had entred into thy heart? For this profeſſing thy ſelf a Chriſtian rightly inſtructed in the knowledge of God, will prove heavier to thee than a thouſand Mill-ſtones hanged about thy neck, to ſink thee into the bottom of that comfortleſs Lake of fire and brimſtone? For, for example; What a ſtrange Plea would it be, for a Murderer to ſay, I confeſs I have committed ſuch or ſuch a Murder; but all the excuſe which I can alledge for my ſelf, is, that

I was well ſtudied in the Laws which forbad Murder, and I knew that my Judge who tied me to the obſervance of this Law, upon pain of death, was preſent, and obſerved me when I committed the Fact. Surely it would be more tolerable for him to ſay, I never heard of any ſuch Law or Judge; or if I have been told of ſuch things, I gave but little heed to the report, I did not at all believe it. For tho' this Plea will be very inſufficient to acquit the Malefactor; yet it will be much more advantageous than the former; for what were that, but to flout the Judge to his face, and to pretend a reſpectful worthy opinion of him, for this end, that his contempt and negligence in performing his Commandments, may be more extreme and inexcuſable? and by conſequence, without all hope or expectation of pardon? I need make no application of the example, the Similitude doth ſufficiently apply it ſelf.

18. Therefore if I were to adviſe any man who is reſolv'd by his practice to contradict that opinion which he ſaith he hath of God; or, that is not reſolved to live with that reverence and awfulneſs due to the Majeſty of Almighty God, in whoſe preſence he always is; I would counſel him not to believe himſelf, when he profeſſes the Omnipreſence, or Omniſcience of God; For without all contradiction, tho' by living in a Nation where every one with whom he converſes, profeſſeth ſo much, he may have learned to ſay, There is a God, and that this God is every where preſent; and takes particular notice of whatſoever is done in heaven and earth; yet if this Notion were firmly rooted in his ſoul, as a matter of Religion, as a buſineſs upon which depends the everlaſting welfare of his ſoul and body; it is altogether impoſſible for him to continue in an habitual practice of ſuch things as are evidently repugnant and deſtructive to ſuch a conceit. For tell me, would any man in his right ſenſes, when he ſhall ſee another drink down a poyſon which he knows will ſuddenly prove mortal unto him; I ſay, will any man be ſo mad as to believe ſuch a one, tho' he ſhould, with all the moſt earneſt proteſtations that can be imagined, profeſs that he is not weary of his life, but intends to prolong it as long as God and Nature will give him leave?

19. The Caſe is altogether in each point and circumſtance the ſame: For he which ſaith, He believeth or aſſenteth to any Doctrine, as a Fundamental Point of his Religion, intends thus much by it, that he has bound himſelf in certain bonds unto Almighty God (for ſo the very name of Religion doth import) to expect no benefit at all from him, but upon condition of believing ſuch divine truths as it ſhall pleaſe him to reveal unto him, namely, as means and helps of a devout religious life and worſhip of him: For God reveals nothing of himſelf to any man for this end, to ſatisfie his curioſity, or to afford him matter of diſcourſe or news; but to inſtruct him how he may behave himſelf here in this life, that he may attain thoſe promiſes which ſhall be fulfilled to thoſe who ſincerely and devoutly ſerve and obey him.

20. Therefore he that ſhall ſay, I believe ſuch a Truth revealed by God, and yet lives as if he had never heard of ſuch a thing; yea, as if he had been perſuaded of the contrary; is as much to be believed, as if he ſhould ſay, I will drink a deadly poyſon to quench my thirſt, or will ſtab my ſelf to the heart, for Phyſick, to let out ſuperfluous bloud: So that man who is not reſolved to break off his wicked courſes by repentance, and converſion unto God; that lives as if the Devil only were every where, and he reſolved to pleaſe and delight him with his ungodly life; let not ſuch a one uſe himſelf to ſay, I believe that God is always preſent with me, and a Spectator of my actions; for thereby, he ſhall only add a lye to the reſt of his ſins, and fewel to the Lake of fire and brimſtone: He ſhall never perſuade God to believe him, that he was of ſuch an opinion; but that whatſoever his tongue ſaid, and his fancy now and then apprehended, yet in his conſcience he was always a conſtant reſolved Atheiſt, and *in his heart he ſaid, There is no God.*

21. In the ſecond place, thou acknowledgeſt, that God whom thou profeſſeſt obedience to, is infinitely Righteous; inſomuch that it is impoſſible that he ſhould not hate and abhor unrighteouſneſs in whomſoever he finds it: Yea, ſo natural and eſſential is his Juſtice unto him, that he ſhould deny himſelf, if he ſhould accept any mans perſon, if he ſhould not be avenged on ſin, if he ſhould not moſt ſeverely puniſh it. Thou canſt not be ignorant how many Vows and Proteſtations he hath made almoſt every where through the holy Scripture, of his hatred and indignation againſt ſin, inſomuch, that heaven and earth may paſs away, but not one jot or tittle of thoſe Curſes and Plagues ſhall fall to the ground, which he hath denounced againſt impenitent ſinners.

22. And ſhall not thy own mouth here once again condemn thee, O thou wicked ſervant? Dareſt thou then every hour wilfully, and even contentedly do ſuch things, as muſt certainly procure his anger and indignation againſt thee for ever? Wilt thou, for the ſinful pleaſure of a few minutes, put thy ſelf in ſuch a condition, that God muſt of neceſſity be angry with thee? That he muſt ceaſe to be God, unleſs he hate and abhor thee? Certainly, if thou wouldſt deſcend into thine own heart, if thou wouldſt give thy ſelf leave carefully and unpartially to examine thy thoughts, thou wouldſt find that thy tongue has given thy Soul the lye, when it hath told thee, that God is immutably juſt and righteous; and yet for all that, that thou art reſolved to run on in ſuch courſes, as muſt of neceſſity pull down his heavy diſpleaſure againſt thee.

23. At leaſt, thou wilt find in thy heart earneſt deſires and wiſhes, that God were not ſo righteous as Preachers tell thee he is! O, thinkeſt thou in thy heart, that God were ſuch an unrighteous perſon as I am! O, that he could be content to wink at me, when I am about the fulfilling of my ungodly deſires! Alaſs, what harm is it to him, what inconve-

convenience accrews to him by it, if I enjoy the ſinful pleaſures of this life? Or if he will needs be angry, Oh, that it were not in his power to revenge himſelf upon me! Oh that his power were not ſo unlimited as (they ſay) it is!

24. I know men will be apt to flatter themſelves, though they be never ſo vicious, and to think that they are extremely wronged, to have ſuch imputations laid upon them. They will be ready to anſwer me, in the words of *Hazael* to the Prophet *Eliſha*, when he told him what horrible Maſſacres he ſhould commit among the *Iſraelites*, when he ſhould have the Crown of *Syria* ſet on his head; *What doſt thou think us dogs, that we ſhould do ſuch things as theſe?* We are ſo far from robbing of his Juſtice, that we would be mortal enemies to any that dare proceed to that height of impiety; Nay, we would be content to ſacrifice our own lives, rather than be brought to deny that, or any other of his glorious Attributes.

25. Truly I am ſo charitably minded, as to think that there is none ſo wicked, but would confidently make this defence for himſelf; yea, and believes he is in earneſt when he ſpeaks ſo. But this will not ſerve the turn: For, *God ſeeth not as man ſees*, he judgeth not as man judgeth, but he judgeth righteous judgment. For inſtance, in that great example which our Saviour gives of the faſhion and courſe of judgment, according to which he purpoſes to proceed in the laſt day; He accuſes the wicked, and condemns them for neglect of viſiting, and feeding, and cloathing him. The Apology which they make for themſelves, as having never ſeen him in that exigence, would not be taken; for though I am perſuaded they there ſpake nothing but what they verily thought, namely, that if ever they had ſeen Chriſt himſelf in ſuch want and neceſſity, they would not have been ſo hard-hearted to him, as they were to his poor ſervants: yet Chriſt will not allow of that excuſe, but accounts of their uncharitableneſs to afflicted Chriſtians, as directed to himſelf.

26. So likewiſe in the Caſe in hand. Though I believe it would be hard to perſuade even the moſt licentious profeſſed ſinner, that he believes not indeed the Juſtice and Righteouſneſs of God; yet he ſhall find at laſt, and that miſerably to his coſt, that God who knows his heart much better than himſelf, for all his profeſſions, will yet eſteem him an Atheiſt; and will prove evidently and convincingly unto him, that ſince that knowledge which he pretended to have of God's Righteouſneſs, had been ſo fruitleſs and ſuperficial, that notwithſtanding ſuch a conceit, he proceeded ſtill on in his ungodly courſes; that therefore he did delude himſelf all the while with phantaſtical ungrounded illuſions; ſo that whatſoever imagination ſwim in his brain, yet in the language of his heart, that is, in the propenſion and ſway of his affections, he ſaid, *There is no God*——Now what hath been ſaid of the Omnipreſence, infinite Knowledge, and Juſtice of God, may by the ſame reaſon and proportion, be ſpoken of the reſt of his glorious Attributes. But the ſtraitneſs of time will force me to leave the reſt untouched; I will proceed therefore to make the like Collections from one or two Articles more of the Creed.

27. Thou believeſt that after this life (which cannot laſt very long, it will, and that ſhortly have an end) there remain but two ways for all men of what ſtate and condition ſoever that ever were, to be diſpoſed of, either into life and glory everlaſting, or elſe into pains and torments infinite and inſupportable. And by conſequence, that thy ſoul is an immortal ſubſtance, which ſhall for ever continue ſomewhere; and according to thy behaviour here, during that ſhort meaſure of time which thou liveſt upon the earth, it muſt expect a reward proportionable thereto. If thou canſt perſuade thy ſelf to walk worthy of that calling whereunto thou art called in Jeſus Chriſt: If thou wilt not forſwear and renounce that glorious Profeſſion which thou madeſt in thy Baptiſm: If thou canſt be content to ſubmit thy ſelf to the eaſie yoke of Chriſt, purpoſe to thy ſelf what reward thou canſt imagine, give thy thoughts ſcope and licence to be exceſſive and overflowing in their deſires: if thou art not ſatisfied to the uttermoſt, infinitely above what thou art now able to comprehend, tell God he is a Lyar, and has deceived thee. Oh what unſpeakable joys ſhall hereafter expect thee? Oh with what a burden and weight of glory ſhalt thou even be oppreſſed?

28. But on the other ſide; If notwithſtanding ſuch ineſtimable bleſſings as are now ſet before thine eyes, thou art yet reſolved to content thy ſelf with ſuch vain trifling pleaſures as thou canſt meet with in this life, which yet thou canſt not attain to, but with as much pains, and anxiety, and care, as if rightly applied, would have been ſufficient to have procured heaven for thee! What ſhall I ſay unto thee? Only this, *Thou haſt thy reward; remember that thou haſt already received thy good things.* What a terrible affrighting ſpeech is this? It may be thou haſt fed and glutted thy luſts with ſome pleaſures of this life; it may be thou haſt ſatisfied in ſome ſmall meaſure thy ambition with honour and preferment; and yet it may be for all thy cares and travels, thou haſt not been able to attain to any of thoſe things as thou didſt deſire; whether thou haſt or haſt not, it is all one, there is little to chuſe, but howſoever, *Remember that thou haſt received thy good things*; Remember, *thou haſt thy reward.* Do not hereafter preſume to offer or pretend to any the leaſt good from God. It may be hereafter thou mayeſt come to ſuch want, as to ſtand in need of a cup of cold water; nay, it may be thou wouldſt think thy ſelf happy, if any body would afford thee but one drop of water to refreſh thy tongue. But in vain; for *Son, Remember thou haſt already received thy good things.* Thou never ſaweſt beggar ſo utterly wretched and deſtitute, but he might almoſt every where have filled himſelf with water, and have thanked no body for it; and yet though thou ſhouldſt even conſume thy

thy ſelf with intreating, and crying for it, yet none ſhould be found to give it thee, even thy liberal good father *Abraham* will deny it to thee.

29. Surely there cannot be found ſo impudent, ſo unreaſonable a ſinner, as to profeſs he is fully perſuaded of theſe things, and that he hath a deſire, and even ſome hope, that God will be ſo merciful to him, as to preſerve him, that none of thoſe things happen unto him, and yet reſolve to follow the devices of his own heart; to ſay, He acknowledgeth that the joys which are reſerved for penitent Believers, are ſo exceſſively glorious, that the afflictions of this life are not worthy of them, much leſs the vain pleaſures thereof; and yet withal, rather than not enjoy the *pleaſures of ſin for a ſeaſon*, to make himſelf uncapable of thoſe great bleſſings. Such a generation of men I find in holy Scripture, and God himſelf takes notice of them, who ſay, *We ſhall have peace, though we walk in the imaginations of our heart*: But withal, I can ſcarce meet with God ſo impatient through the whole Bible, as he is with people of ſuch a temper as this, *Surely, the Lord will be avenged on ſuch a nation as this, and will make his fierce wrath to ſmoak againſt them.*

30. Therefore whomſoever thou art that haſt taken up thy reſolution to walk in the imagination of thine own heat; at leaſt, take ſo much pity of thy ſelf, do not thou thy ſelf add violence and heat to the wrath of God, which ſhall ſmoak againſt thee, by pretending to a belief of Heaven or Hell, or by ſeeming to profeſs, that all the while that thou art buſy in the proſecution of thine ungodly luſts, notwithſtanding that, all that time, this opinion hath never left thee, *that God will bring thee to Judgment*; That even that very body of thine, which thou mad'ſt a manſion for the Devil, an inſtrument for any wickedneſs that he would ſuggeſt unto thee, yet that body ſhould be raiſed up; that to thy extreme horror and aſtoniſhment, God would take ſuch particular care of that very body of thine, that whereſoever it were loſt, he would recover it, tho' diſperſed to the four Winds of heaven, and build it up again (thou ſayeſt thou knoweſt for what uſe) even to be a mark againſt which he will empty his Quivers, and ſhoot out all the Darts of fiery indignation, in the puniſhing of whom he will expreſs his Almighty Power.

31. But I cannot allow my ſelf any longer time to proſecute the former part of my Propoſition, *viz.* to ſhew how much men deceive themſelves, who think they indeed believe the Fundamental Points of their Faith, when by their practice and courſe of life, they live in an habitual exerciſe of ſuch ſins, as are utterly repugnant and deſtructive to ſuch a belief; and this I think, I have performed; but yet only in general terms, not deſcending to a view of ſome more eminent and particular ſins and enormities; For that therefore, which remains of the time that your patience will allow me, I will ſpend it in acquitting my ſelf of the other part of my promiſe, namely, in inſtancing in ſome extraordinary incontrouled practices of theſe times; and diſcovering how utterly they do deſtroy the very grounds and foundations of our Religion, and how impoſſible it is they ſhould conſiſt with a true ſincere profeſſion of Chriſtianity.

32. As firſt, for example; how ordinarily do we meet with this practice, for men which are above others in wealth and power, to employ both theſe to their utmoſt abilities, for the maintaining of an unjuſt cauſe againſt a poor inferiour Adverſary; I am ſure this is no news to you, you do not ſtartle at the hearing of ſuch a crime as this; and yet, if it be well conſidered, what can be imagined more monſtrous and abominable? For give me leave to ſuppoſe, or put the caſe, that ſome one of this company were guilty of this ſin.

33. If I ſhould ask him, whence, and from whom he had his riches or power? Whom he would acknowledge for his Benefactor? I make no queſtion, but he would give me a good religious Anſwer, and ſay, That *he would not ſacrifice to his Net, nor burn Incenſe to his Drag*; but that God, who gave a bleſſing to his cares and endeavour, had advanced him to ſuch a place and fortune in the world. Again, if I ſhould ask him, in what eſteem and value (he thought that) God holds his faithful ſervants? or, whether he would take it well, to have them oppreſſed and trampled on by others more potent than themſelves; he muſt needs anſwer again, that God is no Accepter of perſons, neither riches nor poverty are a means to procure his favour, but that in all conditions of men, *He that loveth righteouſneſs, and hateth iniquity, ſhall be accepted by him.*

34 If theſe be his Anſwers (as without all contradiction, unleſs he will profeſs himſelf an Atheiſt, ſuch muſt be the effect of them;) then let him conſider what a woful condition he has concluded himſelf to be in, and what reaſon he has to thank God for his honour or riches? Does he think that God has furniſhed him with ſtrength and weapons for this end, that thereby he might be able to make war with himſelf, that he might have the power to over-run and lay waſt thoſe whom God loveth as the apple of his own eye? Can he imagine, that God has been ſo beneficial and liberal to him, in preferring him to a rank and degree above others not inferiour to him in the riches and treaſures of God's grace, and therefore as dear unto him as himſelf; for this end, that thereby he may prove a more able, and fit inſtrument for the Devil to wreck his malice and hatred upon thoſe whom God loves?

35. Therefore, if there be ere ſuch a perſon in this Auditory (yet I hope there is not) but and if there be? What ſhall I ſay unto him? Let him conſider, what a hard task he has undertaken to war againſt God? Let him conſider, what a ſtrange reckoning he is likely to make unto God, when he ſhall at laſt (as undoubtedly he will) require of him an account of his Stewardſhip? Behold, Lord, thou haſt given me five Talents, and what have I done with them? Why, lo, I have made them ten Talents. But how, by what courſes? Why, I have unjuſtly and injuriouſly robbed and wrung from my fellow ſervants, thoſe few Ta-

lents which thou gaveſt them; I have gained thus much by my violent maintaining of a cauſe which thou hatedſt, and my ſelf could not deny but to be moſt unjuſt; This is ſurely a ſore evil under the Sun. But ſince, I hope, it little concerns any one here, to have ſuch a crime as this diſſected curiouſly and purpoſely inſiſted upon, it ſhall ſuffice me to ſay, that they who are guilty of it, are far from knowing of what ſpirit they are, when they ſay, they are Chriſtians, ſince even a very Heathen would abhor to countenance or entertain ſuch a vice as this.

36. In the ſecond place, *How can ye believe* (ſaith Chriſt) *who ſeek honour one of another, and not that honour which is of God?* If theſe words of Chriſt be true, that they who too earneſtly deſire applauſe and reputation among men, neglecting, in the mean time, ſeriouſly to endeavour the attaining to the honour which is of God; that is, obedience and ſubmiſſion to his Commands, which is that wherein a Chriſtian ought eſpecially to place his honour and reputation: If ſuch men as theſe, do in vain, and without all ground of reaſon, reckon themſelves in the number of true believers; again, if the chief badge and *κειμειον* whereby Chriſt would have his Servants to be diſtinguiſhed from the world, be a willingneſs to ſuffer injuries, a deſire rather to have the other cheek ſtrucken, and to have the Cloak go the ſame way with the Coat, than to revenge one blow with another, or to go to Law for a matter of no great moment, for recovering of that which a man might well enough loſe, without endangering his Eſtate.

37. If theſe things, I ſay, be true; ſuppoſe Chriſt (according to the Viſion of *Ezekiel*) *Ezek.* 9. 5. ſhould command his Angels utterly *to ſlay thro' all Jeruſalem*, that is, the Church, *old and young, maids, and little children, and women, excepting only thoſe upon whom his mark and badge were to be found*; what deſtruction and deſolation would there be? How would the Sanctuary of God be defiled, and his Courts be filled with the ſlain? How would many (who now paſs, both in their own and other mens opinions, for good Chriſtians enough) be taken for *Mahomets* ſervants, whoſe Religion it is, by fury and murther, to gain Proſelites to their abominable profeſſion: Suppoſe our Garments ſhould be preſented to God with the ſame queſtion that *Jacob's* Sons ſent their Brother *Joſeph's*, *Num hæc eſt tunica filii tui? Is this thy Sons Coat?* Would they not rather be taken for the skins of ſavage Beaſts, ſo unlike are they to that Garment of Humility and Patience which our Saviour wore, and which he bequeathed us in his Legacy.

38. We are ſo far from ſeeking that Honour which is of God, from endeavouring to attain unto, or ſo much as countenance ſuch virtues, which God hath often profeſſed, that he will exalt and glorifie; ſuch is humility, and patiently bearing of injuries, that we place our honour and reputation in the contrary; that is counted noble and generous in the worlds opinion, which is odious and abominable in the ſight of God: If thy Brother offend or injure thee, forgive him, ſaith Chriſt; if he proceed, forgive him? What? Until ſeven times? I, until ſeventy times ſeven times. But how is this Doctrine received now in the world? what counſel would men, and thoſe none of the worſt ſort, give thee in ſuch a caſe? How would the ſobereſt, diſcreeteſt, well-bred Chriſtians adviſe thee? Why thus, if thy Brother or thy Neighbour have offer'd thee an injury or an affront! forgive him? By no means, of all things in the world take heed of that, thou art utterly undone in thy reputation then, if thou doſt forgive him; what is to be done then? Why let not thy heart reſt, let all other buſineſs reſt, let all other buſineſs and employment be laid aſide, till thou haſt his blood; what, a mans blood for an injurious paſſionate ſpeech, for a diſdainful look? Nay, this is not all. That thou may'ſt gain amongſt men the reputation of a diſcreet well tempered murderer, be ſure thou killeſt him not in paſſion, when thy blood is hot and boyling with the provocation; but proceed with as much temper and ſetledneſs of reaſon, with as much diſcretion and preparedneſs as thou wouldſt to the Communion; After ſome ſeveral days meditation, invite him mildly, and affably, into ſome retired place, and there let it be put to the trial, whether thy life or his muſt anſwer the injury.

39. Oh moſt horrible Chriſtianity! That it ſhould be a moſt ſure ſetled way for a man to run into danger and diſgrace with the world, if he ſhall dare to perform a Commandment of Chriſt's which is as neceſſary to be obſerved by him, if he have any hope of attaining heaven, as meat and drink is for the ſuſtaining of his life? That ever it ſhould enter into the heart of a Chriſtian to walk ſo exactly and curiouſly contrary to the ways of God; that whereas he every day and hour, ſees himſelf contemned and deſpiſed by thee who art his ſervant, his creature, upon whom he might (without any poſſible imputation of unrighteouſneſs) pour down the Vials of his fierce wrath and indignation? Yet he, notwithſtanding, is patient and long-ſuffering towards thee, hoping that his long-ſuffering may lead thee to repentance, and earneſtly deſiring and ſolliciting thee by his Miniſters to be reconciled unto him; Yet, that thou, for all this, for a blow in anger; it may be, for a word or leſs, ſhould take upon thee to ſend his ſoul, or thine, or, it may be, both, clogg'd and preſs'd with all your ſins unrepented of (for thou canſt not be ſo wild as to think, thou canſt repent of thy ſins, and yet reſolve upon ſuch a buſineſs) to expect your ſentence before the judgment ſeat of God; wilfully and irrecoverably to deprive your ſelves of all thoſe bleſſed means which God had contrived for your ſalvation, the power of his Word, the efficacy and virtue of his Sacraments; all which you ſhall utterly exclude your ſelves from, and leave your ſelves in ſuch a ſtate, that it ſhall not be in God's power to do you any good. *Oh conſider this all ye that fight againſt God, leſt he tear you in pieces, and there be none to deliver you.*

40. In the third place: There is another great evil under the Sun, and that is, when men are not content to diſhonour Almighty God, and their glorious Religion, by unworthy ſcandalous Practices; but to make themſelves innocent, they will entitle God to their abominations: Of this nature are thoſe, who are curious and inquiſitive into Scripture, great ſtudents in it for this end, That they may furniſh them with ſome places, which being violently wreſted, and injuriouſly handled, may ſerve, at leaſt in their opinion, to patronize and warrant their ungodly irreligious courſes. The time will come, ſaith Chriſt to his Diſciples, *when they who hate and perſecute you, ſhall think they do God good ſervice.* And the time is come, when men think they can give no greater, nor more approved teſtimony of their Religion, and zeal of God's truth, than by hating and abhorring, by reviling and traducing their Brethren, if they differ from them in any, though the moſt ordinary, innocent Opinions: if men accord not altogether with them, if they run not on furiouſly with them in all their Tenets, they are enemies unto God and his Truth, and they can find Scripture enough to warrant them to diſgrace and revile ſuch, to raiſe any ſcandalous diſhonourable reports of them, and to poyſon utterly their reputation with the World.

An Application to the Communion.

I Have hitherto, as carefully as ſo ſhort a time would permit, (and yet, it may be, with greater earneſtneſs than you could have been content I ſhould) ſearched into the retired corners of our hearts, and there diſcovered a vice, which it may be, you little expected, namely, *Atheiſm*: A ſtrange vice, I confeſs, to be found in Chriſtian Hearts. I have likewiſe exemplified in ſome particular practices of theſe times, moſt exactly contrary to our Profeſſion of Chriſtian Religion: If I ſhould endeavour to diſcover all that might be obſerved of this nature, not my hour only, but the day it ſelf would fail me. Notwithſtanding I am reſolved to make one inſtance more about the buſineſs of which we are met together, namely, The receiving of the bleſſed Body and Bloud of our Lord Jeſus Chriſt: I ſuppoſe you will acknowledge with me, that that is a buſineſs of the greateſt conſequence that a Chriſtian is capable of performing: I hope I need not to inſtruct you, how inexcuſably guilty thoſe men render themſelves who come with an unprepared heart, with an unſanctified mouth, to the partaking of theſe heavenly Myſteries: *What art thou* (ſaith God by the Pſalmiſt) *that takeſt my word into thy mouth, when thou hateſt to be reformed?* And if that be ſo great a crime for a man only to talk of God, to make mention of his Name, when the heart is unclean and unreformed; with how much greater reaſon may Chriſt ſay, What art thou that takeſt me in thy Mouth? What art thou that dareſt devour my Fleſh, and ſuck my Bloud, that dareſt incorporate my Fleſh and Bloud into thy ſelf, to make my ſpotleſs Body an Inſtrument of thy Luſts, a Temple for the Devil to inhabit and reign in? To crucifie Chriſt once more, and put him to open ſhame? To crucifie him ſo that no good ſhall follow upon it, to make the Blood of the new Covenant a profane thing? And thus far, if not deeper, is that man guilty, that ſhall dare to come to this heavenly Feaſt with ſpotted and unclean affections.

SERMON IV.

LUKE IX. 23.

----Let him deny himſelf.

GOod reaſon there is, that according to that exceſs of value and weight, wherewith heavenly and ſpiritual things do ſurmount and preponderate earthly and tranſitory; ſo likewiſe the deſire and proſecution of them ſhould be much more contentiouſly active and earneſt, than that of the other: Yet, if men were but in any proportion ſo circumſpect, and careful in buſineſſes that concern their eternal welfare, as even the moſt fooliſh Worldlings are about Riches, Honour, and ſuch trifles, as are not worthy to take up the mind even of a natural man; We ſhould not have the glorious Profeſſion of Chriſtianity, ſo careleſly and ſleepily undertaken, ſo irreſolutely and fearfully, nay, cowardly maintained; I might add, ſo treacherouſly pretended and betrayed to the encompaſſing of baſe and unworthy ends, as now it is.

2. To what may we more juſtly impute this negligent wretchleſs behaviour of Chriſtians, than to an extreme incogitancy, and want of conſideration in us, upon what terms it is, that we have entred into League with God, and to what conſiderable ſtrict Conditions we have in our firſt initiation at our Baptiſm, ſo ſolemnly ſubmitted and engaged our ſelves; without a ſerious reſolute performance whereof, we have promiſed by no means to expect any reward at all from God, but to remain ſtrangers, utterly excluded from the leaſt hope of enjoying any fruit of thoſe many glorious Promiſes which it hath pleaſed our gracious God ſo liberally to offer and reach out unto us in our bleſſed Saviour Jeſus Chriſt.

3. It was no good ſign, when the precious Seed of the Word was received into the ſtony ground with ſuch a ſudden Joy: Hearers reſembled by that ground, give good heed to the glorious and comfortable Promiſes, which attend Religion, without having reſpect to many troubleſome and melancholick Conditions, which muſt neceſſarily go along too; And

And therefore, when Perſecution begins, either within them, when they are commanded to ſtrangle a Luſt as dear unto them, and as neceſſary for their employments, as an eye, or right hand; Or without them, when that Profeſſion which they have undertaken becomes offenſive or ſcandalous to great men: Then, (as if they had been miſtaken in the Purchaſe, or deceived by the Preacher,) the joy ſo ſuddenly kindled, as ſoon vaniſhes, and they retire themſelves home, expecting a more commodious and gainful bargain.

4. Hereupon it is, that our Saviour in this Chapter ſpends two Parables, one of a King preparing for War, the other of a Builder of a Houſe; whereby to inſtruct his hearers, what they ſhould do before they did offer to undertake his ſervice; The ſum whereof is this; That if they had any ends and projects of their own, if they thought to ſerve themſelves upon him, they were much deceiv'd; that they ſhould deeply, and thoughtfully conſider of what weight and conſequence the buſineſs was that they went about.

5. There is a Kingdom to be obtained, and a glorious Palace, wherein are to be erected many fair Manſions to reign in; But it is a Kingdom that ſuffers violence, and the violent muſt take it by force; And it is a building that will exact perchance all the means they have, and their whole lives labour to boot; Wherefore it is good for them to ſit down, to ſend for their friends to counſel, to queſtion their hearts, whether they have courage and reſolution, and to examine their incomes, whether they will bear the charges, to muſter Souldiers for the Conqueſt, and Labourers for the Building.

6. If they like theſe large offers, and have means enough for the employment, and are not unwilling to ſpare for coſt, let them go on in God's Name; There is no doubt to be made of an end, that ſhall fully recompence their loſſes, and ſatisfie their utmoſt boldeſt deſires, and fill the whole capacity of their thoughts. But on the other ſide, unleſs all theſe conditions concur, He has ſo much care of their credit that he would wiſh them not to ſet one foot further in the employment, but to betake themſelves home, leſt if they ſhould fail in the buſineſs, they ſhould make themſelves ridiculous to the word of Scorners: to whom it would be meat and drink to ſee ſome glorious freſh ruines of a Building left to the fowls and beaſts to inhabit; or to ſee a fierce invading Army forced to retire themſelves home, cool'd and content with their former want and poverty.

7. *Object.* But might not ſome poor, low-minded, ſinful hearer reply upon our Saviour, and enquire, whence theſe Sums muſt be raiſed, and theſe Forces muſtered. Alas, what is a wretched mortal man, that he ſhould think of taking Heaven by Compoſition, much more of forcing and invading it: What is there on Earth to lay in balance againſt Heaven? Has not the Spirit of God told us, that all is vanity, nay, lighter than vanity, thro' all *Eccleſiaſtes*? And again, that men of low condition are vanity, and men of high condition (to wit, ſuch, as becauſe they abound with wealth, think that therefore they are in much better eſteem and favour with God than their Brethren) they are worſe than vanity, for as it is *Pſal.* 62. 9. *They are a Lye,* that is, they are no ſuch things as they take themſelves for, they are quite contrary to what they ſeem.

8. *Reply.* The anſwer hereto is not very difficult; For 'tis true, if we conſider our own abilities, ſuch I mean, as our fore-fathers have left us, it is as impoſſible for us by any worth in our power, to offer at the purchaſe of heaven, as to make a new one; yet ſuch is the mercy of God in Jeſus Chriſt, that ſo glorious a Bargain is already made to our hands, the gain whereof will redound unto us upon very reaſonable conditions; Namely, if we can be brought to acknowledge our own beggarly ſtarved eſtate, and thereby evacuating our ſelves of all manner of worth and deſert in our ſelves, and relying only upon his mercy which is infinite, ſubmitting likewiſe our ſelves to be abſolutely at his diſpoſition without any reſervation at all.

9. So that the ſame unvaluable precious Jewel, which coſt the rich Merchant in the Parable all his Eſtate, and had like to have made a young Gentleman in the Goſpel turn bankrupt, may become ours, even the pooreſt and moſt deſpiſed perſons amongſt us; if we will be content to part with our *totum nihil*, all whatſoever we are, or have; If we can perſuade our ſelves, to eſteem pleaſure and profit as droſs and dung, when they come in competition with this Pearl; If we can readily and affectionately hate our deareſt friends and kindred, even tread our Parents under our feet, when they lie in our way unto Chriſt; If we can perfectly deteſt even the moſt deareſt cloſeſt luſts and affectionate ſins; Finally, if our own ſouls become contemptible and vile in our own eyes, in reſpect of that glorious Inheritance ſo dearly purchaſed for us; then are we rich to purchaſe this Pearl, then are we able and ſufficient to go through with this building, and ſtrong enough to conquer this Kingdom.

10. Now all this (as muſt be ſhewed in many more particulars) is properly to deny our ſelves, which is a condition that our Saviour makes ſo neceſſary and inſeparable in every one, that purpoſes to be any thing the better for him, that deſires to be found in the number of thoſe that have given up their names unto him, for ſaith the Text, *Jeſus ſaid unto them all, If any man will come after me, let him deny himſelf---Let him.*--

11. Theſe few words are not conveniently capable of a diviſion; But taking them in groſs, as a Precept or Law delivered by Chriſt, and which concerns every man, of what ſtate or condition ſoever, that reſolves to accept of him for a Lord and Saviour; We will proceed according to the ordinary Method of expounding a Law; Namely, firſt, we will in general, conſider the nature, meaning, and extent of this Law; How far the action here injoyned (which is a denying or renouncing) doth reach; and how

how much is comprehended in the object thereof, Our ſelves: Secondly, I will reſtrain this general Duty into ſpecial Caſes, which may conveniently be reduced to three, namely, that by virtue thereof we are bound to evacuate our ſelves, and utterly deny, 1. Our own Wiſdom or Underſtanding. 2. Our Will and Affections. And laſtly, our own Deſert and Righteouſneſs.

12. Out of this Commandment, then, conſidered in general terms only, (for ſo I ſhall only handle it in this hours Diſcourſe) as it is contain'd in theſe two words ἀπαρνησάσθω ἑαυτὸν, but two ſuch words, ſo full and ſwelling with expreſſion, that our Language can ſcarce at all, or but faintly, expreſs and render the force and vigour of them in twenty; I ſhall obſerve unto you this doctrinal Poſition, namely, *That it is abſolutely and indiſpenſably required of every man that profeſſes Chriſtianity, not only utterly to renounce all manner of things that thwart and oppoſe God's Will and Command, but alſo reſolutely, and without all manner of reſervation, to purpoſe and reſolve upon the denial of whatſoever is in our ſelves, or any thing elſe, how full of pleaſure, profit, or neceſſity ſoever, tho' in themſelves indifferent, lawful, or convenient; when they come in competition with what Chriſt hath enjoyned us.* Which after I have explained and confirmed by comparing this Law with many other Precepts of the ſame nature in the holy Scripture, I ſhall apply unto your Conſciences by two uſeful inforcements. *One*, taken from the extreme undeniable reaſonableneſs of the thing here commanded. *The Other*, from the wonderful love and kindneſs in the Law-giver, that requires not ſo much at our hands as himſelf hath already voluntarily performed, and that for our ſakes: For thus, or to this purpoſe, run the words: *If any Man will come after me, let him* do as I have done, *even deny himſelf, take up his*, indeed my *Croſs daily, and ſo follow me.*

13. I told you, I remember, my Text was a Law, and I repent not of the expreſſion, tho' I know not how, ſince our Divinity has been impriſoned and fettered in Theſes and Diſtinctions, we have loſt this word Law; and men will by no means endure to hear, that Chriſt came to command us any thing, or that he requires any thing at our hands, he is all taken up in promiſe: All thoſe Precepts which are found in the Goſpel, are nothing in theſe mens opinions, but mere promiſes of what God will work in us, I know not how *ſine nobis*, tho' indeed they be delivered in faſhion, like Precepts.

14. Theſe, and many other ſuch dangerous conſequences do and muſt neceſſarily ariſe from that new invented fatal Neceſſity; a Doctrine, that fourteen Centuries of Chriſtianity never heard of: If we will enquire after the old and good ways, we ſhall find the Goſpel it ſelf by its own Author called a Law: For thus ſaith the Pſalmiſt in the Perſon of Chriſt: *I will preach the Law, whereof the Lord hath ſaid unto me, Thou art my Son, this day have I begotten thee.* (*a*) And how familiar are ſuch ſpeeches as thoſe, in our Saviour's mouth: *This is my command; a new Commandment I give unto you; Ye ſhall be my Diſciples, if ye do thoſe things which I command you.* Among the ancient Fathers, we find not only that Chriſt is a Law-giver, but that he hath publiſhed Laws which were never heard of before: That he hath enlarged the ancient Precepts, and enjoyned new; and yet now 'tis Socinianiſm to ſay but half ſo much. *Clemens Alexandr.* (3. ſtrom. *in fine*) ſaith, that Chriſt is more than a Law-giver, he is both Λόγος καὶ Νόμος and quotes St. *Peter* for it.

15. Well then, my Text is a Law, and a preparatory Law; it is the voice of one crying, Prepare the ways of the Lord; let all hills be depreſſed, and all valleys exalted. It bears indeed the ſame office in our converſion, or new birth, that *Ariſtotle* aſſigns to his Privation in reſpect of natural Generation. It hath no poſitive active influence upon the work, but it is *Principium Occaſionale*, a condition or ſtate neceſſarily ſuppoſed or pre-required in the ſubject before the buſineſs be accompliſhed. For, as in Phyſical Generation there can be no ſuperinduction of forms, but the ſubject which expects a ſoul, muſt neceſſarily prepare a room or manſion for it, which cannot be, unleſs the ſoul that did before inhabit there, be diſpoſſeſſed. So, it likewiſe comes to paſs in our Regeneration; there is no receiving of Chriſt, to dwell and live with us, unleſs we turn all our other gueſts out of doors. The Devil, you know, would not take poſſeſſion of a houſe, till it was ſwept and garniſhed: and, Dares any man imagine, that a heart defiled, full of all uncleanneſs, a decayed ruinous ſoul, an earthly ſenſual mind, is a Tabernacle fit to entertain the Son of God? Were it reaſonable to invite Chriſt to ſup in ſuch a Manſion, much more to reſt and inhabit there?

16. In the ordinary Sacrifices of the Old Law, God was content to ſhare part of them with his Servants the Prieſts, and challenged only the Inwards as his own due. And proportionably in the ſpiritual ſacrifices, his claim was, *My Son, give me thy heart*: He was tender then in exacting all his due. It was only a temptation, we know, when God required of *Abraham*, that his only Son *Iſaac* ſhould be offered in *holocauſtum*, for a whole burnt Sacrifice, to be utterly conſumed, ſo that no part nor reliques ſhould remain of ſo beloved a Sacrifice. Yet even in thoſe old times, there were whole burnt-offerings; whereby (beſides that one Oblation of Chriſt) was prefigured likewiſe our giving up our whole ſelves, ſouls and bodies, as a living reaſonable Sacrifice unto God. And therefore our Saviour Chriſt (who came to fullfil the Law, not only by his obedience thereto but alſo by his perfect and compleat expreſſion of its force and meaning) doth in plain terms reſolutely and peremptorily exact from all them that purpoſe to follow him, a full perfect reſignation of themſelves to his diſpoſing, without all manner of condition or reſervation.

(*a*) Pſal. 2. 7.

17. This was a Doctrine never heard of in the world before compleatly delivered. Never did any Prophet or Scribe urge, or inforce ſo much upon God's People, as is herein contained. Yet in the Evangelical Law, we have it preciſely, and accurately preſſed; inſomuch, that the holy Spirit of God has taken up almoſt all the Metaphors that can poſſibly be imagined, the more forcibly to urge this ſo neceſſary a Doctrine.

18. We are commanded ſo perfectly and wholly to devote our ſelves to God's ſervice; ſo earneſtly, and reſolutely, to undertake his Commands, that we muſt determine to undervalue, and deſpiſe all earthly and tranſitory things beſides; nay, from the bottom of our hearts we muſt hate and deteſt all things (how gainful, or delightful, or neceſſary ſoever they ſeem) if they do in any meaſure hinder or oppugn us in our journey to Chriſt.

19. We muſt not ſo much as look upon Chriſt, or glance our eyes upon his glorious mercy, expreſſed in ſuffering and ſatisfying for us (for St. *Luke* calls this δόξαν) but we muſt reſolve to keep them there fixed, and not deign to think any creature to be a ſpectacle worthy our looking on; (*b*) ἀφορῶντες εἰς Ἰησοῦν (ſaith St. *Paul*) we have no *Engliſh* term that can fully expreſs the force of this word; for it is not only as we have it tranſlated *looking unto Chriſt*, but taking off our ſpeculations from other objects, and faſtning them upon Chriſt, the Author and Finiſher of our Faith.

20. When we have been once acquainted, tho' but imperfectly, with this ſaving knowledge, we muſt ſtrait bring our underſtandings into captivity, unto the obedience thereof; and whatſoever other ſpeculations we have, how delightfnl ſoever they be unto us, yet rather than they ſhould over-leaven us, and (as knowledge without Charity is apt to do) puff us up, we muſt with much greater care and induſtry, ſtudy to forget them, and reſolve with St. *Paul to know nothing, ſave Jeſus Chriſt and him crucified.*

21. When we have had notice of that ineſtimable Jewel, the Kingdom of Heaven (ſo called by our Saviour in the Parable) expoſed to ſale, tho' our eſtate be never ſo great, our Wares never ſo rich and glorious, yet we muſt reſolvedly part with all we have; utterly undo our ſelves, and turn Bankrupts, for the purchaſing of it. Hence are thoſe commands, *Sell all thou haſt.* And, leſt a man ſhould think, that when the Land is ſold, he may keep the Money in his Purſe, there follows, *And give to the poor.* And ſuch care is taken by the Holy Ghoſt in thoſe expreſſions, leſt any evaſions ſhould be admitted; leſt it ſhould happen that ſuch a Merchant ſhould find no Chapman to buy his Wares, nor (which is ſcarce poſſible) hands to receive his money, when he would beſtow it; it is further ſaid, *Forſake all, leave all*: by all means quit thy ſelf of thy own Riches, run away from thy Poſſeſſions, as neceſſary as thy Cloaths, *Deſpolia teipſum, Put off the old man, with his luſts and affections*; and tho' he ſtick never ſo cloſe, tear it from thee, ſhake off the ſin that hangeth ſo faſt on.

22. And yet the Holy Ghoſt proceeds further in a more forcible expreſſion: For many Heathens have been found, that could perſwade themſelves to prefer Fame obtained by a philoſophical auſtere life, before Riches or Honours, but *every man loveth and cheriſheth his fleſh*: Therefore, if there be a luſt ſo incorporated into thee, that it becomes as uſeful and neceſſary as thy right hand, or eye, yet thou muſt reſolve to be thine own Executioner, to deform, and maim thy ſelf; for what will it profit thee, to go a proper perſonable man into hell. Nay, if thy whole body begin to tyrannize over thee, thou muſt fight and war with it, and never leave, till thou haſt brought it into Captivity. Then muſt thou uſe it like a ſlave, with ſhort and courſe diet, and ſtore of correction, as St. *Paul* did, ὑποπιάζω μου τὸ σῶμα καὶ δουλαγωγῶ. Nay, more, ſaith he, Ἐγὼ τὰ στίγματα τοῦ κυρίου ἐν τῷ σώματί μου βαστάζω. Such hatred he bore that body of ſin, which did always accompany him, that not content to over-maſter it, he did ignominiouſly ſtigmatize and brand it with the marks of ſlavery.

23. Yet this is not all: If it be rebellious and incorrigible, thou muſt even diſpatch it, put it to death, and that no ordinary one, it muſt be a ſervile, ſlaviſh, cruel death; *Crucifie the fleſh, with the luſts and affections thereof.* A man would think that this were ſufficient, and that we might here reſt from further tyrannizing over our ſelves: but there is no ſuch matter; *If any man hate not Father, and Mother, and Brethren, and Siſters, and all the world beſides, even his own Soul, for my Name ſake and the Goſpels, ſaith Chriſt, he cannot be my Diſciple.* And now we are at the height, never till now did I tell you the full meaning of my Text; how far every man is engaged by virtue of this Precept, *Let him deny himſelf.*

24. The ſtrength and vigour of this Phraſe (which expreſſes as much indeed, as all the former laid together) we ſhall the better underſtand, ſaith St. *Chryſoſtom*, if we conſider what it is to deny another: If a Father, in extreme diſpleaſure, do ſo caſt off his Son, that he denies him to be a Son, he becomes worſe than a ſtranger; for he will not ſo much as admit him to enjoy the benefit that common humanity teacheth every man to ſhew to another; he will not endure him in his ſight, leſs will he vouchſafe to expoſtulate with him; nay, he will rejoyce when he hears of ſome misfortune that hath befaln him, and be beholden to any man that will revenge his injuries upon him.

25. Thus muſt every one do, who enters into league and friendſhip with God; He muſt work himſelf out of his own acquaintance; He muſt be a ſtranger, (or, if God will have him) an enemy to the world, and eſpecially to himſelf; tho' he flow with wealth, yet he muſt live as being poor, *as having nothing*, (ſaith St. *Paul.*) If afflictions, or perſecution come upon him in God's behalf, he muſt with all joy entertain them. Whatſoever God enjoyns him, tho' otherwiſe never ſo diſtaſteful to him, it muſt be his meat and drink to

b Heb. 12. 2

to perform it. There is nothing muſt lay a neceſſity upon him, but only God; and, to ſerve him, he muſt account the only *Unum neceſſarium.*

26. Will you ſee an example of ſuch obedience, and that in the Old Law. An extraordinary one you ſhall find in *Exod.* 32. 29. (*a*) which depends upon a ſtory which went before, the ſum whereof was this: *Moſes*, in revenge of that horrible Idolatry which was committed during his abſence upon the Mount, commands the Sons of *Levi*, to conſecrate every man himſelf unto the Lord, upon his Son, and upon his Brother, and upon his Neighbour, by deſtroying any man, whoever he were, that came in their way which they reſolutely performed. And this obedience of theirs, was ſo acceptable to God that at *Moſes* death they obtained the bleſſing of *Urim* and *Thummim* above all the Tribes, with this Elogy: *He ſaid unto his Father, and to his Mother, I have not ſeen them, neither did he acknowledge his Brethren, nor knew his own Children, for they have obſerved thy Word, and kept thy Covenant.* By which obedience, the Children wiped out, as it were, the Fact of their Father *Levi*, who had before abuſed his Sword unto injuſtice, for which he loſt the bleſſing, that elſe he ſhould have had, *Gen.* 49.

27. But will not here be room for that earneſt Objection, which the Diſciples, in great anxiety of mind, made to our Saviour, when he was preſſing a Doctrine of the ſame nature with this we have in hand, *Who then can be ſaved?* If there be required at our hands ſo abſolute and peremptory a reſignation of our ſelves to God's diſpoſal, that we muſt root out of our hearts all manner of love of our ſelves, or any other creature, then Chriſt hath deſtroyed the whole Second Table of the Law, For, at the beſt, we are but to love our Neighbours as our ſelves: If therefore our firſt Leſſon muſt be to learn to contemn and deſpiſe, nay, even hate our own ſouls; Why do we not, with the Levites, ſo commended, even now, conſecrate every man himſelf to the Lord upon our Kindred and Neighbours, deſtroying all about us? Beſides, how dare we preſume to be rich, or retain thoſe poſſeſſions, which, as it ſeems, God hath bought from us? If our Goods be not our own, if our Souls be not our own, *Men and Brethren, what ſhall we do?* Into what a ſtrait are we fallen? We are commanded to love our Brethren as our own Souls, and we are commanded to hate our own Souls; We are enjoyned to give God thanks for thoſe bleſſings which here we are enjoyned to caſt away; We are counſelled even by our Saviour, to be perfect as our Heavenly Father is perfect, and yet we muſt deny our ſelves; Whereas the Spirit of God hath told us, That it is impoſſible that God ſhould deny himſelf.

28. For anſwer: This Law muſt be read and underſtood, (as the Schools ſay) *cum grano ſalis*; For tho' it muſt be moſt true, that by vertue of this Precept, we are obliged to an utter evacuation of the love and deſire of any thing, and of all manner of confidence in our ſelves, or any other creature: Yet this muſt be underſtood, not abſolutely, but when ſuch things come in competition with our Love or Obedience to God: For otherwiſe, we are moſt neceſſarily bound, to love our ſelves and others, to ſtudy and care for our own good, and the welfare of our Bretnren, even to lay down our lives for them. So, that we are not bound to deſtroy the love of our ſelves, but only when it is a hindrance to our fulfilling of what God commands us.

29. We therefore, who have given up our Names unto Chriſt, muſt expect to enjoy the fruits of his Obedience, by treading in the ſame ſteps which he hath left unto us. As ſhall be ſhewed hereafter more plentifully.

30. And yet it is not neceſſary, that we ſhould exactly and curiouſly apply our ſelves to the Rule of his Obedience: For whereas he voluntarily undertook the form and faſhion of a Servant, and being Lord of Heaven and Earth, deſpiſed and neglected the riches and glory of this world: We notwithſtanding are not tied to ſuch hard conditions, but may flow and abound with wealth and honour; neither need we to deny our Souls any pleaſure under the Sun, but liberally enjoy it as the gift of God, as long as thereby we withdraw not our Obedience and Allegiance from God.

31. *Peccatum non eſt appetitus malarum rerum, ſed deſertio meliorum* (ſaith St. *Auguſtine* quoted by *Lombard* 2 *Sent.* 42. *diſt.*) *i. e.* Sin does not conſiſt in deſiring or luſting after ter things which in their own natures are evil and inconvenient, but in preferring a low inconſtant changeable good, before another more worthy and of greater excellency and perfection: Whilſt therefore, God has that eſtimation and value in our thought that he deſerves, whilſt there is nothing in our ſelves, or any other creature, which we prefer before him, whilſt we conſpire not with our luſts to depoſe him from bearing a Sovereign ſway in our Hearts and Conſciences, whilſt we have no other God before him, not committing Idolatry to Wealth, Honour, Learning, and the like; It ſhall be lawful, in the ſecond place, to love our ſelves: So that we fulfill this Commandment, when we do not Deifie our ſelves, whilſt we ſacrifice not to our own wiſdom, nor burn Incenſe to the pride of our hearts, *&c.*

32. Conceive then the meaning of this Law to be ſuch, as if it had been more fully inlarged on this wiſe: Let every one that but hears any mention of Chriſt this day, take into deep conſideration, and ſpend his moſt ſerious morning thoughts, in pondering and weighing, whether thoſe benefits, which Chriſt hath promiſed to communicate to every one that ſhall be joined and married to him by a lively faith, be worthy his acceptation: Let him oppoſe to them all the pleaſures and profits which he can promiſe, or but fancy, to himſelf under the Sun.

33 If after a due comparing of theſe things together, he have ſo much wiſdom as to acknowledge, that an eternal weight of joy and glory, an everlaſting ſerenity and calmneſs be to be preferred before a tranſitory, unquiet, reſtleſs unſatisfying, pleaſure, and ſeeing both theſe are offered, and ſet before him; or rather ſeeing ſuch is the extreme mercy of our God, that whereas the goods of this life, are not allowed, nor ſo much as offered equally and univerſally to all, (For not many have ground to hope for much Wealth, *Not many wiſe not many learned*, ſaith St. *Paul.*) Yet to every man, whom God hath called to the acknowledgment of the Goſpel; theſe ineſtimable benefits are offered and preſented *bona fide*, without any impoſſible condition, ſo that (let the Diſputers of this Age ſay what they will) it ſhall be found, that thoſe who have failed and come ſhort of theſe glories offered, may thank themſelves for it, and impute it to an actual voluntary miſpriſion and undervaluing of theſe riches of God's mercies which they might have procured, and not to any fatal over-ruling power, that did enforce and neceſſitate and drive them to their deſtruction.

34. Theſe things conſidered, if you are indeed convinced, that light is to be preferred before darkneſs; It is impoſſible, but that you ſhould likewiſe acknowledge, that it were meer madneſs for a man to imagine to himſelf any the moſt vaniſhing faint expectation of thoſe glorious Promiſes, whilſt he is buſie and careful, by all means, to avoid thoſe, indeed, thorny and unpleaſant paths that lead unto them, whilſt he promiſeth to himſelf reſt and impunity, tho' he walk in the Imagination of his own heart; ſurely the Lord will be avenged on ſuch a perſon, and will make his fierce wrath to ſmoak againſt him.

35. Therefore reſolve upon ſomething. If the Lord be God follow him, ſerve him, conform your ſelves to the form of new obedience, which he hath preſcribed: But if *Baal* be God, if Mammon be God, if your ſelves be Gods, follow the devices of your own hearts; But by no means expect any reward at all from God for diſhonouring him, or preferring a baſe unworthy luſt before his commands. Lo 'tis the Lord of Glory who is Salvation and the way too, it is he that hath profeſſed, that there is no poſſible way of attaining unto him, but by treading in the ſame ſteps which he hath left us. A way which he found full of thorns, full of difficulties, but hath left it to us, even ſtrewed with Roſes in compariſon.

36. The greateſt and moſt terrible Enemies which we can faſhion to our ſelves, are thoſe three, which St. *Paul* hath muſtered together, and ordered them juſt Roman-wiſe, the ſtrongeſt in the Rear, 1. *Death*, and 2. the Sting of that, *Sin*; and 3. the poyſon of that ſting, *the Law*. But over all theſe, we are more than Conquerors, for it follows, *Thanks be unto God, which hath* (mark, hath already) *given us the victory through our Lord Jeſus Chriſt.* At the firſt, indeed, till the paths were worn, and made ſmooth, there were ſome difficulties; for what could the Primitive Chriſtians expect, having all the world their Enemies, but reproaches, exiles, deportations, even horrible torments and death.

37. But we (bleſſed be our gracious God) are ſo far from being annoyed with ſuch difficulties and preſſures in the way, that all thoſe are to be feared and expected by them, that dare deny the profeſſion of our glorious Religion. What therefore, if the Lord had commanded ſome great thing of us, even as much as he did of his beloved Servants, the Apoſtles, and Primitive Chriſtians, would we not have done it? How much more, when he ſays only, *Be not aſhamed of me*; now, when you dare not be aſhamed of me; Crucifie unto you the unclean affections, the incendiary luſt of your hearts, which the Heathens have performed for the poor empty reward of Fame: Prefer not riches nor honours before me, which is no more than many Philoſophers have done for thoſe vulgar changeable Gods which themſelves have contemned.

38. Having therefore (beloved Chriſtians) ſuch promiſes to encourage us, ſuch as the poor Heathens never dream'd of, and yet, for all that, travelled more earneſtly after an airy phantaſtical happineſs of their own, than (we to our extreme ſhame be it ſpoken) do after the true one: Having ſuch advantages, even above the bleſſed Apoſtles and ancient Martyrs; Let us walk as becometh the Children of God, having our eyes faſtened upon the Lord our Salvation, and conforming our ſelves freely and unconſtrainedly to whatſoever it ſhall pleaſe him to preſcribe unto us: Not admitting our own carnal reaſon and worldly wiſdom into council about his worſhip, nor believing any thing which he has propoſed unto us in his Word, but for the authority of him that ſpoke it, not excepting the perſons of men, not perſuading our ſelves to the belief of horrible and unworthy Opinions of God, becauſe men, affected by us, have ſo delivered. It was a grievous complaint, that God made by the Prophet *Iſaiah*, Cap. 29. 13. *Their fear towards me is taught by the Commandments of men.* (*a*)

39. Again, we muſt ſubdue our affections to be ruled and ſquared according to the good Will of God, rejoycing to ſee our moſt beloved ſins diſcovered and rebuked, and even crucified by the powerful word and Spirit of God: Laſtly, We muſt be ready for Chriſt his ſake, to root out of our hearts, that extravagant immoderate Love of our own ſelves, that private affection, as *Baſil* calleth it; reſolving rather to undergo a ſhameful horrible death, than to obtain any inordinate baſe deſire, or to take part with our filthy luſts againſt our Saviour, who hath ſo dearly redeemed us.

40. Thus have you heard in general terms largely, and, I fear, tediouſly, delivered the ſum and effect of this Doctrine of Self-denial, (for the reſtraining of it to particular Caſes I have reſerved to another hour:) Now I will according to my promiſe, as earneſtly as I can,

(*a*) Iſa. 29. 13.

can, inforce this neceſſary duty upon you, from the two Circumſtances before-mentioned, *viz.* 1. From the greater reaſonableneſs in the thing commanded; And 2. Extreme Love and Kindneſs of the Law-giver, that hath in his own perſon, given us a perfect example directing us how we ſhould fulfil his command.

41. For the firſt, namely, the reaſonableneſs of the thing commanded: To omit, how all creatures, in acknowledgment of that duty which they owe to God their Creator, do willingly ſubmit themſelves to his diſpoſition, denying their own ſpecifical private natures for the general good of the world. For example; The Elements are ſubject to alterations and deportations, to be deſtroyed and revived, to be Inſtruments of God's favour, and again, of his wrath: Surely, Man above all the World beſide, (not excepting that glorious heavenly Hoſt of Angels) is by a more indiſſoluble Adamantine chain obliged and bound to his Maker; *For, to which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee?*

42. Again, when a great portion of thoſe glorious Spirits had mutinouſly rebelled againſt God, and Man following the example of their prevarication, had with them plung'd himſelf irrecoverably into extreme unavoidable deſtruction; In that neceſſity, God had no reſpect to thoſe heavenly Spirits, which were by nature much more admirable and perfect than we; for he did in no wiſe (ſaith the Apoſtle) take upon him the nature of Angels, but he took on him the ſeed of *Abraham*, and therein performed the glorious work of our Redemption.

43. Surely, after this great Love, than which (I dare not ſay, God cannot, but) I may well ſay, he will never ſhew a greater, we, his unworthy creatures, are bound to expreſs ſome greater meaſure of thankful obedience than we were for our Creation. And, yet even then, the leaſt that could be expected from us, was a full perfect reſignation of our ſelves, to the diſpoſition of that God that gave us our being. Therefore now, after a work that has coſt God all that pains and ſtudy in inventing and contriving, and ſo much ſorrow and labour in performing; Certainly, after all this, it is no great thing, if the Lord ſhould require our whole ſelves, ſouls and bodies, for a whole burnt-offering, a Sacrifice of praiſe and thankſgiving: If he ſhould require from us our whole ſubſtance, whole Rivers of Oyl, and all the Cattel feeding on a Thouſand Hills.

44. Yet now he is content, that leſs thanks ſhall ſatisfie, than was due before ever he performed that glorious work: Nay, he hath after all this taken off and ſubducted from that debt which we owed him for our Creation. For whereas then one actual offence againſt this Law, did neceſſarily draw along with it inevitable deſtruction; yet now, our gracious God perceiving that we are but duſt, accepts of our imperfect ſinful obedience; nay, ſometimes of the inward deſire and willingneſs to perform, where there is not power to put it in execution. Nothing then can be more reaſonable, than that a Chriſtian ſhould be commanded, not to prefer the fulfilling of his own will before God's Will, not to ſuffer that his carnal deſires ſhould have greater power and ſway with him, than the command of ſuch a God; or Laſtly, not to withdraw his Allegiance and Obedience due to his Redeemer, and place them upon a creature, but equal, or may be inferior to himſelf.

45. Secondly, Conſider the wonderful love and kindneſs of the Law-giver, that hath, already taſted unto us; taſted, nay, hath drunk the dregs of this unpleaſant bitter potion. He by whom all things were made, even the Eternal Almighty Word: He which thought it no robbery to be equal with God, became his own creature, and ſubmitted himſelf to be trod upon, reviled, hated, deſpiſed by the worſt of all creatures, cruel ungodly, and perverſe ſinners: He of whoſe fulneſs we have all received, did utterly evacuate and empty himſelf of his Glory and Majeſty, denying to himſelf ſuch things, which he would not, even to the moſt deſpiſed creatures. For, ſaith he, *The Foxes have holes, and the birds of the air have neſts, but the Son of Man hath not whereon to lay his head.* *Ye know* (ſaith St. *Paul*, 2 Cor. 8. 9. (*a*) *the grace of our Lord Jeſus Chriſt, that tho' he was rich, became poor, that ye through his poverty might be made rich.* So poor he was, that he was forced to borrow Tribute money of a Fiſh, and was fain to ſtrain himſelf to a Miracle to get the Fiſh to bring it. So poor, that he was forced to borrow a young Colt of ſtrangers, never known to him; *Say* (ſaith he) *the Lord hath need of him.* A ſtrange unheard of ſpeech! The Lord that created the world, and can as eaſily annihilate it, yet he hath need, and hath need of a Colt, the Foal of an Aſs. Time would fail me, for I ſuppoſe the World it ſelf would not contain the Books that might be written of his dangers, his temptations, his faſtings, his travels, his diſgraces, torments, and death; all performed, without any end propoſed to himſelf beſides our good and happineſs.

46. (*b*) *It behoved him* (ſaith St. *Paul*) *to be made like his Brethren in all things, that he might be a merciful and faithful High-Prieſt in things pertaining to God, to make reconciliation for the ſins of the People; For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them which are tempted.* Which of you (my Beloved friends) when he does ſeriouſly meditate on this place, will not be forced to ſit down, even raviſhed and aſtoniſhed at the exceſſive and ſuperabundant Mercy of our Lord Jeſus Chriſt: That he which was the God that created us, in whom we live, move, and have our being; and, being more intrinſecal to us than our own Natures (as the Schools do boldly expreſs) doth know

(*a*) 2 Cor. 8, 9. (*b*) Heb. 2, 17, 18.

our moſt hidden thoughts, long before they are, that he, notwithſtanding, ſhould deſcend to ſubmit himſelf to the ſame infirmities and temptations with us, to this end, that by bettering and adding to that knowledge which he had before of our wants and miſeries, to wit, by perfecting and increaſing his former ſpeculative knowledge by a new acquired experimental knowledge, he might be better acquainted with what we want, and thereby more inclined to Mercy and Commiſeration, and more powerful to ſuccour us being tempted.

47. See, behold (beloved Chriſtians) how for our ſakes he hath enlarged, as it were, three of his glorious incomprehenſible Attributes, 1. His Omniſcience, by knowing that perſonally and experimentally, which he did before only know contemplatively. 2. His Mercy, in that this his Knowledge, doth more incite his Goodneſs. And 3. his Omnipotent Power, for (ſaith the Text) in that he himſelf hath ſuffered, being tempted, he is (thereby) able to ſuccour them which are tempted. There ſeems likewiſe to be an acceſs to his Glory by this his great Humility; For ſaith the Text in (*a*) *Heb.* 5. 5. *Chriſt glorified not himſelf to be an High-Prieſt.*

48. Woe unto us, my beloved friends, if ſuch mercies as theſe be neglected and ſlighted by us: Woe unto us, if a Commandment proceeding from ſuch a Law-giver have not greater force upon us, than any Obligation whatſoever.

Uſe 1. 49. And if theſe things be ſo, then (in the firſt place) How miſerable are thoſe deceived, that think they have ſufficiently obſerved this Commandment, when they deny to themſelves ſome one delightful inſinuating affection, ſome one enormous crying ſin, to which they ſee others wilfully and ſcandalouſly devoted; yet in the mean time, reſerve to themſelves many a boſom, private beloved Luſt.

50. You that know the ſtory of *Ananias* and *Saphira*, may remember with what a fearful name the Holy Spirit hath branded their ſin; it is called no leſs than Lying to the Holy Ghoſt: It comes near both in name and condition to that fearful ſin for which Chriſt did not die, and for which God could yet never find mercy enough to forgive.

51. Yet conſider what this ſin was: they voluntarily ſold all the means they had, that the money, being equally divided, might ſupply the neceſſity of thoſe that wanted. Notwithſtanding, to make ſure work for ſome certain eſtate whereupon they might relie, they ſubducted ſome part of the money, and laid the reſt at the Apoſtles feet.

52. St. *Peter* told them, that their Land was in their own power; neither did any conſtraint lie upon them, to enforce them to ſell all: But ſince they had profeſſed themſelves among the number of them, which were willing to cloath, and cheriſh, and feed Chriſt, in the perſons of their new-converted Brethren: It was horrible theft, and deſperate lying againſt God, to diminiſh one peny of the ſum.

53. Now that you may know how much this concerns you: Which of you (Beloved Chriſtians) hath not ſolemnly, and publickly, ſworn and vowed to Almighty God at your Baptiſm, not to prefer the vain pomp and vanities of this world, much leſs, the abominable crimes thereof, above your Saviour, into whoſe name you were baptized?

54. Are not you then moſt ſhamefully perjured, when you are ſo far from renouncing the vanities of this World for Chriſt his ſake, that you will not be withdrawn from the crimes of it? When the baſe luſt of an Harlot, or the furious exceſs of Wine, or that untempting, undelightful, and therefore more unpardonable ſin of Swearing and Blaſphemy, ſhall be of ſufficient force with you every hour, not only to withdraw all manner of reſpect, and obedience from Chriſt, but even to make you crucifie him again, and to put him to open ſhame.

55. And do not pleaſe your ſelves in this conceit, that becauſe God does not exact of you now the forfeiture of your Vow and Promiſe, as he did of *Ananias* and his Wife, that therefore your caſe is much better than theirs: For, let me tell you, as our Saviour on ſuch an occaſion told the Jews, *Think you that you are leſs ſinners than they whoſe Blood* Pilate *mingled with the ſacrifices, or thoſe upon whom the Tower of* Siloe *fell?* So let me ſay unto you: Think you, that becauſe God ſhewed ſo terrible an example upon *Ananias* and *Saphira*, for their lying to the Holy Ghoſt, by taking them away ſuddenly by a fearful death; and hath not yet ſhewed the like upon you, and that your ſin comes much ſhort of theirs, and that you may notwithſtanding eſcape? I *tell you nay, but except ye repent, ye ſhall likewiſe periſh.* Alas, what a trifle was that judgment which befel them, to thoſe plagues which are reſerved for wilful obſtinate ſinners.

56. I beſeech you therefore, Brethren, even by the bowels of Jeſus Chriſt, that you would conſider what it is you do, when you allow your ſelves in the practice of any one habitual ſin; it is no leſs than a wilful wiping off the water wherewith you were Baptized; it is no leſs than an abjuring of Chriſt: nay, it is no leſs than a devoting and ſacrificing your ſelves to Devils.

Uſe 2. 57. In the ſecond place, Where will thoſe appear, that are ſo far from denying all for Chriſt, that for his ſake, they will not leave one delightful profitable ſin; they will rather deny Chriſt himſelf, than the leaſt troubleſome pleaſure, running into all exceſs of riot: nay, they will ſell Chriſt cheaper than *Judas* did; they will ſell him, and

(*a*) Heb. 5. 5.

and take no money for him! What elſe do thoſe that ſpend their time in idle vain Lying, in fruitleſs Oaths, in unneceſſary Blaſphemy? They can be content to ſee Chriſt himſelf almoſt every day naked, and do not cloath him; hungary, and do not feed him; in prison, and do not viſit him; for inaſmuch as they perform not theſe works of Charity to his beloved little ones, they deny them to Him. Will they be found worthy of Chriſt, that for his ſake will not do ſo much as a Heathen hath done in an humour, or for the unprofitable reward of fame? That, for his ſake, will not forgive their brother ſome ſmall injury received; nay, perhaps ſome great kindneſs offered, as a ſeaſonable correction, or loving diſſwaſion from ſin; that, for his ſake, will not take the leaſt pains in furthering their own ſalvation?

58. Laſtly, What will become of me, and you, (beloved Fathers and Brethren of the Clergy?) We to whom God hath entruſted the exerciſe and managing of three or four of his glorious Attributes: for to us is committed the Goſpel of Chriſt, which is the wiſdom of God hidden from the World. And to us is committed the Goſpel of Chriſt, which is the power of God to ſalvation, and which worketh mightily in them which believe, even according to the mighty working whereby he raiſed Chriſt from the dead. And to us is committed the Goſpel of Chriſt, even the Diſpenſation of the riches of his glorious Mercy, and Compaſſions. *Uſe.* 3.

59. What then will become of us, if we, notwithſtanding theſe great engagements, theſe ineſtimable prerogatives, ſhall turn this Wiſdom of God into fooliſhneſs, by exalting and deifying our own carnal wiſdom; if we ſhall weaken and make void this Almighty Power, by the violent oppoſition of our ſinful luſts and affections; finally, if we ſhall be too ſparing and niggardly in the Diſpenſing of theſe his Mercies; if we ſhall render his goodneſs ſuſpected to our hearers, as if thoſe frequent and plentiful offers of pity and compaſſion, were only empty hiſtrionical expreſſions, and not profeſſions of a mind heartily and ſincerely inclined unto us.

60. I will tell you what will become of us; And I ſhall the better do it, by telling you firſt, what an exceſſive weight of Glory, we eſpecially, ſhall loſe by it: *They that be wiſe* (ſaith *Daniel*) *ſhall ſhine as the brightneſs of the firmament*; *and they that* ☞ *turn many, righteouſneſs, as the ſtars for ever and ever.* Not as thoſe vulgar ordinary ſtars, that have light enough only to make them viſible; but like thoſe more noble lights, which are able to caſt a ſhadow through the whole Creation, even like the Sun in his full ſtrength. And the preferment we are likely to gain, is very anſwerable to our loſs, we ſhall be glorious ſhining firebrands, of the firſt magnitude, in whoſe fearful horrible deſtruction, God will ſhew what he is able to do.

The Fifth Sermon.

ROM. VIII. 34.

Who is he that condemneth? it is Chriſt that died, Yea rather that is riſen again.—

IF I durſt appear in this place with any ends and projects of mine own; If whilſt I preach unto you Jeſus Chriſt, I could think it worth my labour to loſe a thought about the purchaſing of a vain, fruitleſs reputation, and opinion amongſt my hearers; ſurely, I ſhould by no means omit ſo commodious and tempting an opportunity, as this argument of Chriſt's Reſurrection may ſuggeſt unto me. It being a buſineſs, in the effecting whereof, above all the works which God ever made ſince he began to work, he moſt eſpecially glorified almoſt all his Divine Attributes: It being a deliverance, even of God himſelf, from deſtruction and rottenneſs.

2. It is an Argument ſo pleaſing to St. *Paul*, that in many places, he ſeems to magnifie it even to the undervaluing, and diſparagement of whatſoever Chriſt before either did or ſuffered. In a Sermon of his (*a*) (*Acts* 13.) preached at *Antioch*, he makes it the complement and fulfilling of whatſoever God before had promiſed to the Fathers, and of all the Propheſies which, ſince the beginning of the world, had been delivered by God's Meſſengers. To make which Good, the Apoſtle himſelf in that place (whereas he needed not to ſtrain ſo far, there were then extant Propheſies enough purpoſely and

(*a*) Acts 13.

and preciſely declaring the glory and power of Chriſt's Reſurrection) he notwithſtanding, as it would ſeem, miſtakes that famous Prophecy of Chriſt's Birth in thoſe words of the ſecond Pſalm: (a) *Thou art my Son, this day have I begotten thee*; and ſeemingly miſapplies them to his Reſurrection, Why, was he then indeed the Carpenter's Son? Was it a confeſſion, and not humility, that he called himſelf the Son of Man? Were the torments of his Paſſion and Death (as himſelf ſeems to intimate, *John* 16. 21.) only the pangs and throws of his new birth?

3. By no means: He was even in the extremeſt degree, and loweſt point of his humiliation: yea, when himſelf in that laſt terrible Agony, did ſeem to call in queſtion; yet then alſo he was indeed the only begotten eternal Son of God: or, if he had not, moſt miſerable and deſperate had been our caſe. But by his Reſurrection, he did declare, unqueſtionably and without all contradiction, unto the world, his Glory and Majeſty; or, to ſpeak in St. *Paul*'s words, *Rom.* 1. *He was mightily declared to be the Son of God, by his Reſurrection from the dead.*

4. But we now celebrate a Feaſt, a ſeaſon of Joy and Exultation, which we uſe not to do upon the memory of God's moſt wonderful acts and exploits, tho' never ſo much expreſſing the glory of his Majeſty and Power; unleſs they have been beneficial unto us, unleſs they have very nearly concerned our ſafety and happineſs.

5. And ſurely this great deliverance of Chriſt from the dominion and power of Hell and the Grave; when God called his Son the third time out of *Egypt*: this victory of his, did in a high degree import us, and advance our welfare; it had ſome more than ordinary influence upon our ſalvation; otherwiſe, this ſeaſon dedicated to the memory thereof, would not have been ſo acceptable to the Primitive Chriſtians, to make them (as it were in revenge and faction againſt the late melancholly time of Faſting and Repentance) for its ſake, to ſet up an Anti-Lent, and to appoint other forty days of Feaſting and Triumph, which was more (as *Tertullian* boaſteth) than all the ſolemn Holy-days of the Heathen joyned together. Yea, ſo ſcrupulous were they in the celebration of this Feaſt, (quite oppoſite to the ſolemn peeviſhneſs of ſome Chriſtians of our times) that for the whole ſpace between *Eaſter* and *Pentecoſt*, as it is thought, they quite intermitted the works and exerciſe of their vocations: they would not ſuffer one Faſting-day to appear; they left off their ſeverity and diſcipline, their *Vigilia*, and *Stationes*; Nay, they would not, all that time, ſo much as *De genicuis adorare* (in the witty barbarous expreſſion of the ſame Father, in his Book *De Coronâ Militis*) they would not ſhew ſo much faint-heartedneſs and dejection, as to kneel at Prayers.

6. Therefore, inſtead of ſaying fine things of the faſhion and contrivance of this buſineſs of Chriſt's Reſurrection; inſtead of raiſing matter of wonder and aſtoniſhment out of the glory and power of it; I will endeavour (being to conclude the ſolemn celebration of this Feaſt) by way of Uſe and Application, to diſcover the iſſue and fruit thereof in reſpect of us; not only the convenience, but the extreme neceſſity, and the ſtrict coherence, which our Salvation has, not only upon the Satisfaction and Death, but upon the Reſurrection and Life of our Bleſſed Saviour.

7. Now we find many things aſcribed to Chriſt's Life and Death in holy Scripture, only as to Patterns and exemplary Cauſes, being duties which the conſideration of Chriſt's Death and Reſurrection, ought proportionably to exact from us: As if Chriſt be dead, then count your ſelves alſo dead unto Sin; If riſen again, then count your ſelves alive unto Righteouſneſs. For how it ſhould come to paſs, that ſo much of our holineſs as makes up mortification, and no more, ſhould be aſcribed to Chriſt's Death, as a proper effect and fruit thereof: And the reſt, which is newneſs of life and obedience, ſhould be imputed to his Reſurrection, I ſhall never be able to comprehend.

8. The benefits therefore which accrue unto us by Chriſt, I ſuppoſe may be divided either into thoſe which flow from the merit of his Death, or from the power and influence of his Life. In the former, are comprehended all whatſoever Chriſt hath done for us: In the latter, whatſoever he doth or will work in us. And both being extreamly neceſſary, it ſhall be this hours employment, to ſhew with what good reaſon we celebrate a Feaſt at this time, that we ſhould not terminate our contemplation only on the great love and bowels of compaſſions on Good-Friday expreſſed unto us; but alſo, and with better reaſon, on the Joy and Comfort, which with great reaſon we may collect from this buſineſs of *Eaſter*, even that lively hope whereunto we are regenerated by the Reſurrection of Chriſt: And to joyn with St. *Paul* in his wonder and amazement, at the conſideration of the infinite mercy and power of God; and thereupon his boaſting and challenging, ſecurely, all manner of adverſaries: *Who is he that ſhall lay any thing to the charge of God's Elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea rather, that is riſen again.*

9. In which words are comprehended the great dependance and combination, which our non-condemnation or ſalvation has; not only with the death and ſatisfaction of Chriſt, but alſo rather, even with advantage on his Reſurrection. Now becauſe they are ſo few, they cannot conveniently be divided, I will out of them raiſe this Do-

(a) Pſal. 2.

Doctrinal Propoſition, namely, *That Chriſt's Reſurrection and Exaltation, is fully as neceſſary and effectual to procure and perfect our Salvation, if not more, than even the all-ſufficient Sacrifice upon the Croſs.* Doctr.

10. Which that I may more fully and diſtinctly confirm unto you, I will divide into two Propoſitions, which if ſufficiently maintained, doth neceſſarily infer the Doctrine. The firſt whereof is this: *That the purpoſe of Chriſt, who ſatisfied for our ſins, and the Covenant which he made with God, who accepted of this ſatisfaction, was not, that remiſſion of ſins ſhould immediately enſue upon his death, but only upon performance of the Conditions of the new Covenant made in Chriſt's Bloud, which are, unfeigned Repentance for Sin, and a ſerious Converſion unto God by Faith.* The Second, *That by the Dominion and Power of Chriſt, which at his Reſurrection, and not before, he received, as a reward of his great humility; we are not only enabled to the performance of the conditions of this new Covenant, and, by conſequence, made capable of an Actual application of his ſatisfaction; but alſo, by the ſame power, we ſhall hereafter be raiſed up, and exalted to everlaſting happineſs.* Of theſe two Propoſitions therefore in the order propoſed, very briefly, and even too too plainly. And firſt of the firſt, namely, *That the purpoſe of Chriſt, who,* &c. Prop. 1. Prop. 2. Prop. 1.

11. I confeſs, it would be no hard matter for a Diſputant, meeting with an adverſary that would be content to be ſwayed and governed by Reaſon alone; to moleſt, and even fright him from the truth of this Doctrine. For, if we ſhall conſider not only the exceſſive unſpeakable Torments which Chriſt ſuffered for us, but eſpecially the infinite Majeſty and Glory of the Perſon, who willingly ſubmitted himſelf to that Curſe: what leſs reward can be expected, than the preſent deliverance and ſalvation, not only of a few elected Men, but even of many worlds of Men and Angels.

12. But it is not for us, Beloved Chriſtians, to ſet our price and value upon Chriſt's precious Bloud, to ſay, Thus much it is worth, and no more. As there have wanted men on the other ſide, who have dared to affirm, that Chriſt's Bloud, according to exact eſtimation, did amount to a certain value, by the worth and coſt whereof, ſuch a ſet number as ſhall be ſaved, were redeemed and purchaſed. And if one beſides ſhould be delivered, it were more than the price of the Bloud came to. What a fearful dangerous curioſity is this? Is it not a piece of *Judas* his ſin, to ſet our own eſtimation and value to make a bargain, and ſale of Chriſt's Death; to ſet up a kind of ſhambles to ſell his Fleſh and Bloud in?

13. But leaving theſe vain phantaſtical Calculations to their chief Profeſſors, the Schoolmen, who are ſo unreaſonably addicted to this dreaming Learning, that nothing can eſcape their Compaſs and Ballance. For, to omit their curious Deſcriptions and Maps of the dimenſions and ſituation of Heaven and Hell; the Figure, Borders, Iſlands of both; They have undertaken to diſcover the exact proportionable increaſe of the graces of the Saints, eſpecially of the bleſſed Virgin; whoſe good actions they have found to increaſe juſt *in Octupla ratione:* ſo that, for example, her twentieth good action, did exceed the firſt in virtue and intention of Grace, as much as the whole earth doth exceed a grain of muſtard-ſeed.

14. Is not this (beloved Friends) a Learning and Wiſdom to be pitied? Is not this that diſeaſe which St. *Paul* diſcovers (1 *Tim.* 6.) the effect whereof is to make men ſick about vain queſtions, and oppoſitions of Science, falſly ſo called? Therefore leaving theſe vain Speculations, as likewiſe others about the buſineſs in hand, no leſs curious, and much more dangerous, yet ſecurely ſtated in theſe days, almoſt in every Pamphlet and Synopſis. As namely, Whether God could have contrived any courſe for mans ſalvation, beſide that which he proſecuted? Whether, without accepting any ſatisfaction to his Juſtice, he could freely and abſolutely have remitted our ſins?

15. For what uſe or profit can be made of theſe Queſtions, though with never ſo great ſubtilty and curioſity ſtated? Beſides, we find that God had profeſſed unto *Adam*, that his death, together with the deſtruction of all mankind, ſhould be the reward of the breach of his Covenant. By which means Gods Juſtice being intereſted in the buſineſs, the very grounds and foundation of this latter queſtion are deſtroyed, the doubt and ſcrue whereof muſt needs have been blaſphemous: namely, Whether God could have been unjuſt? Nay more, it makes the ſending of Chriſt into the World, together with his obedience to the death, even that accurſed death of the Croſs, to be a matter of no neceſſary importance; to be only a great Complement, whereby God ſhews unto mankind, that, tho' he could eaſily have remitted their ſins without any ſatisfaction (for whatſoever is poſſible to God is eaſie) notwithſtanding, that they ſhould ſee, He would ſtrain himſelf even farther for them, was very requiſite; and withal, to ſhew his abomination of ſin, he was content, that all this ado, all theſe pompous Tragical buſineſſes ſhould be performed.

16. But what ſaith the Scripture? If there had been a Law which could have given life, Chriſt ſhould have died without cauſe. And thereupon our Apoſtle (*a*) (in *Rom.* 3. 25.) ſaith, that *God hath ſet forth his Son to be a propitiation through faith in his Bloud, to declare his righteouſneſs for the remiſſion of ſins, that are paſt through the forbearance of God. To declare, I ſay,*

(*a*) Rom. 3. 25.

I ſay, at this time his righteouſneſs, that he might be Juſt.--- That is, leſt by the forbearance of God, who ſince the foundation of the world had ſhewed no ſufficient example of his hatred and indignation unto ſin; as alſo to ſhew there was a reaſon ſufficient to move him to remit the ſins of many his choſen Servants before Chriſt: He hath now at laſt evidently expreſſed unto the world his righteouſneſs; to wit, his ἐκδικησιν, and ἀνταποδοσιν, by condemning ſin, and revenging himſelf upon it, in the perſon of his beloved innocent Son.

17. And leſt all this ſtir ſhould ſeem to have been kept to give us ſatisfaction, and create in us a great opinion and conceit of his righteouſneſs; The Apoſtle clearly ſaith, He did all this to *declare at this time his righteouſneſs, that he might be Juſt.* Which otherwiſe it ſeems he could not have been. But I am reſolved to quit my ſelf abruptly, and even ſullenly, of thoſe queſtions, and betake my ſelf more cloſely to the matter in hand.

18. What therefore is the effect and fruit which accrues even to the Elect of God, by virtue of Chriſt's ſatisfaction, humiliation, and death, preciſely conſidered, and excluding the power and virtue of his Reſurrection, and glorious life? Why, Reconciliation to God, Juſtification or Remiſſion of ſins, and finally Salvation both of Body and Soul. But is there any Remiſſion of Sin without Faith? Shall we not only conclude Works from Juſtification, but Faith alſo? God forbid. For ſo we ſhould not only contradict the grounds of God's holy Word, but alſo raze and deſtroy the very foundations of the ſecond Covenant.

19. For anſwer; We muſt conſider our Reconciliation under a twofold ſtate (according to the Diſtinction of the Reverend and Learned Dr. *Davenant* Biſhop of *Salisbury*.) 1. Either as it is *Applicabilis*, not yet actually conferred; Or, 2. as *Applicata*, particularly ſealed and confirmed to us by a lively Faith. For the underſtanding of which, we muſt know, that in Chriſt's death, there was not only an aboliſhing of the old Covenant of Works; the Hand-writing which was againſt us, *which Chriſt nailed unto his Croſs* (as St. *Paul* ſaith, *Col.* 1.) delivering us from the Curſe and Obligation thereof: But alſo, there was a new gracious Covenant, or (which is a word expreſſing greater comfort to us) a new Will or Teſtament made, wherein Chriſt hath bequeathed unto us many glorious Legacies, which we ſhall undoubtedly receive, when we ſhall have performed the Conditions, when we ſhall be found qualified ſo as he requires of us.

20. Till which Conditions be performed by the power of God's Spirit aſſiſting us; 1. all that we obtain by the death of Chriſt is this: That, firſt, whereas God, by reaſon of ſin, was implacably angry with us, would by no means accept of any reconciliation with us, would hearken to no conditions: Now by virtue of Chriſt's death and ſatisfaction, he is graciouſly pleaſed to admit of Compoſition; the former averſation, and inexorableneſs is taken away; or, to ſpeak more ſignificantly in St. *Paul*'s lan- 2. guage, (*Epheſ.* 2. 16.) *Enmity is ſlain.* Secondly, that whereas before we were liable to be tried before the Throne of his exact ſevere rigorous Juſtice, and bound to the performance of Conditions, by reaſon of our own contracted weakneſs become intolerable, nay, impoſſible unto us: we are releaſed of that Obligation, and tho' not utterly freed from all manner of conditions, yet tied to ſuch as are not only poſſible, but by the help of his Spirit which inwardly diſpoſeth and co-operateth with us, with eaſe and pleaſure to be performed. Beſides which, we have a Throne of Equity and grace to appear before. Mercy is exalted above, even againſt Juſtice; it rejoyceth againſt Judgment; it is become the higher Court, and hath the privileges of a Superior Court, that Appeals may be made from the Inferiour Court of Juſtice, to that of Mercy 3. and Favour. Nay more, whereas before we were juſtly delivered into the power of Satan, now being reconciled to God by the Blood of Chriſt, we are (as it is in *Col.* 1. 13.) delivered from the power of darkneſs, and tranſlated into the Kingdom of his dear Son.

21. All this, and more, (if it were the buſineſs of this time to be punctual in diſcovering all) hath Chriſt wrought for us, being aliens and ſtrangers, yea, enemies afar off, without God in the world. Yet for all this, that Chriſt hath merited thus much for us, and more; notwithſtanding, take away the power of Chriſt's Reſurrection and Life; take away the influence of his Holy Spirit, whereby we are regenerated and made new Creatures; and we are yet in the Gall of bitterneſs, and Bond of iniquity. For tho' (as it is, *Heb.* 10. 19.) we have παῤῥησίαν, *i. e. liberty*, and free leave to enter into the Holieſt by the Blood of Jeſus, tho' there be a way made open; yet walk we cannot, we are not able to ſet forwards into it, as long as we are bound and fettered with our ſins; tho' there be an acceſs to the Throne of Grace, yet it is only for them which are ſanctified.

22. And therefore, what dangerous conſequences do attend that Doctrine which teacheth, That immediately upon the death of Chriſt, all our ſins are actually forgiven us, and we effectually reconciled. But becauſe another employment is required by this time, I will, out of many, make uſe of two Reaſons only to deſtroy that Doctrine; whereof the one is taken from the nature of the ſecond Covenant: the other, from the neceſſity of Chriſt's Reſurrection.

23. For the firſt: If we, that is, the Elect of God (for I am reſolved to have to do with none elſe at this time) be effectually reconciled to God, by virtue of Chriſt's death,

death, having obtained a full perfect remiſſion of all our ſins, why are we frighted; or to ſay truly, injured with new Covenants? Why are we, ſeeing our Debts are paid to the utmoſt farthing, the Creditor's demands exactly ſatisfied, the Obligation cancelled; why then are we made believe that we are not quite out of danger; nay, that unleſs we our ſelves out of our own ſtock pay ſome charges and duties extraordinarily, and by the Bye inforced upon us; All the former payments, how valuable ſoever, ſhall become fruitleſs, and we to remain accomptable for the whole Debt?

24. But it may be (and that ſeems moſt likely) there is no ſuch thing indeed as a new Covenant. Promiſes and Threatnings are only a pretty kind of Rhetorical device, which God is pleaſed to uſe, ſometimes to allure us, and win our hearts to do that which ſhall pleaſe him; other times to ſtartle, and affright us, when we are about ſomething contrary to his command. And to ſay the truth, This muſt of neceſſity be the iſſue of the former Doctrine: For how is it poſſible to make theſe things hold together; We are already perfectly reconciled to God by the Death of his Son, without any conſideration had to our perſonal Faith and Repentance; And yet, unleſs we do earneſtly repent us of our ſins, and with a lively Faith adhere to God's promiſes, we ſhall never be reconciled unto God! Or theſe, All our ſins are already remitted, and that only for the virtue of Chriſt's ſatisfaction: And yet unleſs we believe, our ſins ſhall never be forgiven us!

25. So that by this reckoning, we muſt be forced to purge the Goſpel of thoſe troubleſome dangerous terms of Covenants and Conditions, of thoſe fruitleſs affrighting Conjunctions, *Si Credideres, Si non pœnitentiam egeris.* Or (which is all one) ſoften them into a ſenſe utterly repugnant and warring againſt the natural force and ſignification of the words; on this wiſe; where the Scripture ſaith, If thou repenteſt not, thy ſins ſhall not be forgiven thee; Thou art not to conceive, that forgiveneſs of thy ſins is a work yet to be done, or that it has any dependance upon any thing in thee: But this great bleſſing ſhall be hid from thine eyes, thou ſhalt never come to the knowledge of it, and thereby ſhalt live here a diſcontented, penſive, ſuſpicious life: Again, If thou believeſt, thou ſhalt be ſaved, that is, Thou ſhalt obtain a comfortable aſſurance of Hope, nay an infallible faith of thy future Salvation: though that was intended thee, without any conſideration of thy faith.

26. So that the Goſpel of Chriſt is not the power of God unto Salvation: for, How can the Word be an Inſtrument of that, which was long ago abſolutely performed and purchaſed? And therefore Chriſt his Preaching, his Miracles, and Tears, the Apoſtles Travels and Perſecutions, the ſending of the Holy Spirit, Baptiſm, Euchariſt, Impoſition of hands, Abſolution, and many more bleſſed means of our Salvation, were not inſtituted for this end, to make us capable of remiſſion of our Sins (for that (it ſeems) was already not only meritoriouſly, but effectually procured, and without all manner of Conditions infallibly deſtin'd to God's Elect;) but only for this end, That whilſt they live here, to their thinking, in danger and hazard, (but they are fools for thinking ſo) they may now and then be a little cheared and comforted with apprehending what Chriſt hath done for 'em; and to what a comfortable ſtate and inheritance he hath deſtin'd them. Thus the Covenant which God hath ſworn ſhall be everlaſting, is by the improvidence and ignorance of ſome men rendred unprofitable, yea, utterly abrogated: But (*Ne quid inclementius dicam*) we have not ſo learned Chriſt.

27. The ſecond Reaſon deſtroying the former Doctrine, I told you ſhould be taken from the neceſſity of Chriſt's Reſurrection. For if the immediate effect of Chriſt's Death, by the purchaſing of a perfect Reconciliation with God, and full remiſſion of Sins for us the Elect of God; Then (I will not ſay, what Benefit, but) what neceſſity is there of Chriſt's Reſurrection in reſpect of us? For, by this accompt, after the *Conſummatum eſt*, upon the Croſs, when the ſatisfaction was perfected, and our debts paid: Though Chriſt hath afterwards miſcarried, tho' he had been detained by death, tho' his Soul had been left in Hell, and he had ſeen corruption; Notwithſtanding we ſhould ſtand upon good terms with God, unleſs we ſhall conceive of Him worſe than of the moſt oppreſſing Uſurer, that, when a debt is diſcharged, and the Bond cancelled, will notwithſtanding not releaſe the Priſoner, unleſs the Undertaker come in Perſon, or by main force deliver him.

28. I confeſs, that to ſee a friend that had ventured ſo far for us, as our Saviour did, that to do good had put himſelf in ſuch extreme danger. I ſay, to ſee ſuch a one to be utterly caſt away, without all hopes and poſſibility of being able to pay him our thanks, would be a ſpectacle, which would grieve and pierce our very ſouls, it would be a renting to our bowels. But this is only Charity and Gratitude, or good Nature in us, which would procure this grief; not that it ſtands upon our ſafety, his preſervation being a matter only of convenience, not extreme neceſſity to us.

29. We all do worthily condemn and deteſt, that blaſphemous Hereſie of the Socinians, who exclude the meritorious death and ſuffering of Chriſt, from having any neceſſary influence into our Juſtification, or Salvation, making it of no greater virtue than the ſufferings of the bleſſed Martyrs, who by their death, ſet their Seal and Teſtimony to the Truth of the Goſpel, which freely offers forgiveneſs of ſins to all penitent believers. Now the ſame injury with theſe Hereticks do to the merit of Chriſt's Death,

Death, in proportion the former Doctrine faſtens upon his Reſurrection, and new Life, by taking from it the chief and proper effect thereof, which is an actual vindication of us from the power of ſin, into the glorious liberty of the Sons of God, by the power of Chriſt's Spirit plentifully by him diffuſed and ſhed abroad in our hearts, and making the chief virtue thereof to conſiſt in affording us only matter of comfort and hope, that God will deal no otherwiſe with us, than he hath dealt with Chriſt, and after a life full of diſturbance and miſery, revive us to glory and immortality with his Son for evermore: whereas St. *Paul* hath another kind of conceit of Chriſt's Reſurrection: for, ſaith he, in *Heb.* 5. 9. Chriſt being made perfect, *i. e.* glorified, (*Chap.* 2. 10.) becomes Author of eternal Salvation to all that obey him; *And if Chriſt be not riſen, your faith is vain, you are yet in your ſins*; and *if Chriſt be not riſen, neither ſhall we ever be raiſed*, but be utterly irrecoverably condemned to everlaſting rottenneſs.

30. And thus I am unawares fallen upon my ſecond Propoſition, namely, *That by the Dominion and Power of Chriſt, which at his Reſurrection, and not before, he received as a reward of his great Humility, we are not only enabled to the performance of the Conditions of this New Covenant, and by conſequence, made capable of an actual application of his Satisfaction; But alſo by the ſame power, we ſhall hereafter be raiſed up, and exalted unto everlaſting happineſs.*

Prop. 2.

31. Tho' by the virtue of the Incarnation of our Saviour, the Humane Nature was raiſed to a ſtate and condition of unſpeakable glory: Notwithſtanding if, in this place, as well as before, we ſhall be content to ſubmit our Reaſon to Scripture, we ſhall find, that according to a Covenant made between Chriſt and his Father, he was content not to challenge to himſelf any right of Dominion and Rule over us, till he had perfectly deſerv'd and earn'd it by a former voluntary ſubmiſſion and humiliation of himſelf.

32. The Conditions on Chriſt's part we find moſt exactly performed by him, wholly reſigning and proſtrating his own Will to the Will and diſpoſition of his Father. At his private Paſſion, which immediately went before his Attachment, when he was facrificed, and even crucified alone in the Garden, without the aſſiſtance and malice of a trayterous Diſciple, of the Chief Prieſts or Romans: Though he retain'd that innocent fear of death and ſhame which is natural to Man, which forced him to cry out, *Father, if it be poſſible, let this Cup paſs from me?* Notwithſtanding, tho' he could not hate his own life, yet, to ſhew he preferred the fulfilling of his Father's Will before it, he adds, (*a*) *Nevertheleſs, not my will, but thy Will be done*: By which words he reſigns the whole power and faculty of his Will into his Fathers hands. In the words of another Evangeliſt, he ſaith, (*b*) *Not what I will, but what thou wilt*: Where he reſigns and ſubmits the Acts and Exerciſe of his Will. And laſtly, to make all compleat in the expreſſion of a third Evangeliſt, he ſaith, (*c*) *Not as I will, but as thou wilt*: Where he ſubjects not only the faculty and the exerciſe of his Will to the performance of what God ſhall command him, but is willing and deſirous to do it after what manner and faſhion ſoever God ſhall be pleaſed. It is not poſſible for the underſtanding of man to add or conceive a degree beyond this.

33. In the next place we ſhall ſee, How God the Father is as good as his word to his Son: But, firſt, give me leave to complain to you of that Tyranny, which cuſtom, partiality, or ſomething worſe, has laid upon our Underſtandings: And that is this, That whereſoever any former Proteſtant Writer had ſuſpected a Doctrine as not beneficial, but rather dangerous, to ſome concluſion, which he is reſolved to maintain againſt the Papiſts, we their Scholars are obliged to make good their jealonſies and (may be) groundleſs ſuſpicions.

34. To omit many examples, I will produce only theſe few: It lies upon us to maintain, that S. *John*'s Baptiſm was one and the ſame Sacrament with that of Chriſt's, contrary to expreſs words of Scripture, and ſomething elſe: That Chriſt is a Mediator *ſecundum Divinam naturam*: which borders, I fear, upon an old dangerous Hereſie. As likewiſe, (which eſpecially concerns this place) That Chriſt merited nothing to himſelf by his Paſſion, neither was the Exaltation of his Humane Nature to the Dominion and Rule over all Creatures a reward of his Humility, but a preferment due to his Perſon, tho' by ſpecial diſpenſation the exerciſe thereof was deferred for a time, but ſhould have been conferred upon him as fully as he now enjoys it, tho' he had never ſuffered.

35. But Scripture teacheth us, That *Chriſt was to be made perfect by ſufferings*: That, *Becauſe he had drunk of the Brook by the way, Therefore he ſhould lift up his head*: That, *For the joy which was ſet before him*, (that is, having a eye to the glorious reward and fruit of his ſuffering) *he endured the Croſs, and deſpiſed the ſhame*, and therefore is ſet up at the right hand of Glory. (*d*) *Becauſe being found in faſhion as a Man, he humbled himſelf, and became obedient to the death, even the death of the Croſs*, Διὸ, *Therefore*, for this reaſon, *God hath highly exalted him, and gave him a Name, which is above every Name*, &c. Nay, St. *Paul* makes the obtaining a Rule and Dominion over mankind, a main end of his death, (for in *Rom.* 14. 9. he ſaith) Εἰς τοῦτο, (*e*) *For this end, Chriſt died and roſe again, that he might be Lord both of the Dead and of the Living*. By his death, meriting this Dominion; by

(*a*) Luke 22. 42. (*b*) Mark 14. 36. (*c*) Mat. 26. 39. (*d*) Phil. 2. 8. 9. 2. (*e*) Rom. 14. 9.

by his Reſurrection, receiving it. But I will forbear controverſie, becauſe I deſire to ſeek out no adverſary, eſpecially in my preaching, but only the Devil and Sin.

36. This therefore I think we ſhall agree upon, that it was the purpoſe and immutable decree of God, that after the fall and miſery of man, whatſoever good ſhould befal us toward our reſtitution and repairing to our loſt happineſs, ſhould be convey'd unto us by our own nature, *That the Seed of the woman ſhould break the Serpent's head*; That is, not only in St. *John*'s phraſe, deſtroy the works of the Devil, but alſo in St. *Paul*'s deſtroying his kingdom and power, which is Death. So that, *As by Man came Sin and Error, ſo by Man alſo ſhould come Grace and Truth. As by Man came Death, ſo by Man alſo ſhould come the Reſurrection from the Dead*; By man alſo, life and immortality ſhould be brought to light.

37. Now that theſe great projects and intendments might be brought about, and that the Humane nature might be furniſh'd with ability to diſcharge this Province, and to go through with this great undertaking: God the Father, for the merit of Chriſt's great humility, by his Reſurrection, (*a*) *hath highly exalted him far above all Principality and Power, and Might, and Dominion, and every name that is named not only in this world, but alſo on that which is to come*: (*b*) *And hath given him a Name above all Names, that at the Name of Jeſus every knee ſhall bow of things in heaven, and things in the earth, and things under the earth, and that every tongue ſhould confeſs, that Jeſus is the Lord to the glory of God the Father.*

38. And thus much Chriſt himſelf confeſſeth and acknowledgeth preſently upon his Reſurrection, for then he ſaith, *All power is given unto me in Heaven and Earth.* It was then only he received the Dominion, whereof his Father *David*'s Kingdom was but a Type and Shadow: And as his Father *David* was anointed and deputed by God to the Kingdom, but received not actual poſſeſſion of it till after many perſecutions and afflictions at the hands of his Maſter *Saul*; In like manner, though our Saviour even in the days of his humility, teacheth us, that the *Father judgeth no Man, but reſigneth all judgment to the Son*: Notwithſtanding theſe words are to be underſtood only by way of Anticipation, or Propheſie of what ſhould befal him, after he ſhould have performed the work of our Redemption: For while he lived here among men, he profeſſed he was ſo far from being a King, that he had no ſufficient authority given him to be a petty Judge in a caſe of Inheritance: And that wicked *Pilate* himſelf had power given him from Heaven to become his Judge: ſo that, though in the days of his fleſh, he was Heir of all things, yet he was only a conditional Heir, and therefore till the conditions were performed, and himſelf ſeized of the Inheritance, even the Heir himſelf differed nothing from a Servant.

39. But within three days after his Paſſion, the caſe was much altered: For, whereas before he was allowed no Authority, no, not in *Iſrael*; At his Reſurrection, he obtains the Heathen for his Inheritance, and the uttermoſt parts of the Earth for his Poſſeſſion. Now it would be a hard undertaking to deſcribe the limits and borders of Chriſt's Kingdom; alſo to define the Polity, whereby it is adminiſtred. Therefore, leaving the moſt glorious part of it, which is in Heaven, undiſcovered; we find in holy Scripture, that according to the ſeveral diſpoſitions and qualifications of men here on earth, he hath both a Scepter of righteouſneſs to govern and protect his faithful ſubjects and ſervants; and a rod of Iron, to break the wicked in pieces like a Potters Veſſel. And though the greateſt part of the world will acknowledge no ſubjection to Chriſt's Kingdom; notwithſtanding this does not take away his authority over them, no more than the murmuring, and rebellion of the Iſraelites did depoſe *Moſes* their Governour. But there will come a time when that Prophetical Parable of his, ſhall be reſolved, and interpreted to their confuſion when he ſhall indeed ſay, *Where are thoſe my enemies, which would not have me to reign over them? Bring them hither, and ſlay them before me.*

40. But the moſt eminent and notorious exerciſe of Chriſt's Dominion, is ſeen in the rule over his Church, which he purchaſed with his own Blood: Now the firſt buſineſs he took in hand, preſently upon his Reſurrection, when all power and dominion was given him, was, to give Commiſſion and Authority to his Embaſſadors the Apoſtles, and Diſciples, to make known to the World, that ſo great Salvation which he had wrought at his Paſſion. Now though the Apoſtles were ſufficiently authorized, by virtue of that Commiſſion which Chriſt gave to them in thoſe words: *As my Father ſent me, ſo ſend I you*--Notwithſtanding they were not to put this Authority preſently in practice, but to wait for the ſending of the Holy Ghoſt, which Chriſt before had promiſed them: That by his virtue and influence they might be furniſhed with abilities to go through with that great employment of reconciling the world unto God, by ſubduing Mens underſtandings to the truth and obedience of the Goſpel.

41. We read in the Goſpel of St. *John*, that, during the life which Chriſt lived in the fleſh, *The Holy Ghoſt was not ſent*: and the reaſon is added, *Becauſe the Son of Man was not yet glorified.* The ſtrength and vigour of which reaſon, doth excellently illuſtrate the point in hand. For, the ſending of the Holy Ghoſt, was one of the moſt glorious acts

(*a*) Eph. 1. 20. (*b*) Phil. 2. 9, 10, 11.

of Christ's Kingly Office, and the most powerful means of advancing his Kingdom. Therefore in the days of his humiliation, whilst he lived in the form of a Servant, before he had purchased to himself a Church by his own Blood, his Humane Nature obtained no right of dominion and power over mankind. For till we were redeemed from the power and subjection of the Devil, and Sin, by the merit of Christ's Death, we were none of Christ's Subjects, but Servants and Slaves, sold under Sin and Satan.

42. So that it being necessary, that the Son of man should not only pay a price and ransom for our Redemption by his Death, but also, that the same Son of man, and none else, should actually and powerfully vindicate his Elect from the bondage they were in, and effectually apply his merits and satisfaction to their Souls and Consciences, till he was in St. *Paul*'s words, (*a*) Διὰ τὸ πάθημα τοῦ θανάτε δόξῃ καὶ τιμῇ ἐστεφανωμένον, *For the suffering of death, crown'd with glory and honour*; He, according to his Humane Nature (and that was the only instrument whereby our Salvation was to be wrought) had no power of sending the Holy Ghost.

43. And indeed till Reconciliation was made by his Death, to what purpose should the Holy Ghost be sent? What business or employment could we find for him on earth? You will say, to work grace and new obedience in us. I confess, that is a work worthy the Majesty and Goodness of God's holy Spirit. But yet, suppose all this had been wrought in us; put case, our hearts were sprinkled from an evil conscience, and that we were renewed in the spirits of our minds. Perhaps, all this might procure us a more tolerable cool place and climate in Hell: But without Christ, it would be so far from advantaging us towards our Salvation: for alas, though we should turn never so holy, never so vertuous and reformed: what satisfaction or recompence could we make for our former sins and iniquities? God knows, it must cost more to redeem a soul, therefore we must lett that alone for ever; we must take heed of ever medling in that office, we must let it alone to him (even Jesus Christ) who alone is able to be at that cost.

44. But I might have spared all these suppositions: For, as, excluding Christ, there is no satisfaction, no hope of redemption for us: so excluding Christ's satisfaction, he hath no power or authority, as man, of sending the Holy Ghost, thereby to work in us an ability of performing the conditions of the second Covenant; and by consequence, of making us capable of the fruit and benefit of his satisfaction. Therefore, blessed be God the Father, for the great glory which he gave unto Christ; And blessed be our Lord Jesus Christ, for meriting and purchasing that Glory at so dear a rate: And blessed be the Holy Spirit, who, when Christ (who is *flesh of our flesh, and bone of our bone*) did send him, would be content to come down and dwell among us.

45. We find in holy Scripture, that our Salvation is ascribed to all the three Persons of the blessed Trinity, though in several respects: To the Father, who accepts of Christ's Satisfaction, and offereth pardon of all our sins: to the Son, who merited and procured Reconciliation for his elect faithful Servants; And to the Holy Ghost the Comforter, who, being sent by the Son, worketh in us power to perform the conditions of the new Covenant, thereby qualifying us for receiving actual remission of our sins, and a right to that glorious Inheritance purchased for us.

46. And from hence may appear, how full of danger the former Doctrine is, which teacheth, that actual remission of sins is procured to Gods Elect immediately by Christ's Death; and how dishonourable it is to the Spirit of Grace, excluding him from having any concurrence or efficacy in our Salvation. For, if this should be true, the powerful working of the Holy Spirit, can in no sense, concern either our Justification, or everlasting Happiness. For, how can it be said, that the Holy Spirit doth co-operate to our Salvation, since all our good and happiness was procured by Christ's death; not only before, but without all manner of respect had to our Regeneration and Sanctification, by the power of the blessed Spirit. Therefore by this Doctrine, if we be any thing at all beholden to the Holy Spirit, it is only for this, that he is pleased now and then, by fits, to be a Messenger, or Intelligencer, to discover unto us what Christ alone hath purchased for us.

47. But I forbear to enlarge my self further in this point; and indeed I have already done too much wrong to the honour and dignity of this Feast, not only in mixing the business of Good Friday with it, as I did in my former part; but also (as I now have done) in taking in the matter and imployment of Whitsontide too. Suffice it therefore, that the sending of the Holy Ghost, was an especial exercise of that power, which was given Christ at his Resurrection; by the influence and virtue whereof, we do restrain and appropriate the merit of his Death to our own good and benefit.

48. Now I would not be mistaken, as if I said, that the Resurrection of Christ precisely taken for that individual action, whereby he was restored to life and glory, was then effectual and powerful to produce those admirable effects: For, that being a Transient action, past and finished many hundred years since, can very improperly be termed capable of having such effects ascribed to it as have since, and shall to the end of the world be wrought in Gods Elect. Therefore St. *Paul* shall be my interpreter in

(*a*) Heb. ii. 9.

in *Rom.* 5. 10. saying, (*a*) *If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life*; that is, By that glorious Life which began at his Resurrection.

49. For as in the matter of Satisfaction, we ascribe our reconciliation to his Death especially, yet not excluding his former Obedience and Humiliation; but naming that, as being the complement and perfection, terminating whatsoever went before: So likewise, in Christ's Exaltation, tho' there were divers degrees, and ascents, and stages of it; yet we especially take notice of his Resurrection, because in that Christ took his rise as it were, and was then (*b*) *Bridegroom coming out of his Chamber, rejoycing as a Giant to run his race. His goings out indeed* ~~*indeed*~~ *were from the Grave, but his Circuit is to the ends of Heaven, and nothing is hid from his heat and virtue.* He illuminates every man that cometh into the World: *He was made*, (saith St. *Paul*,) *a quickning Spirit*, cherishing actuating, and informing us with Life and Motion. By the influence and power of his life, he undergoes, as it were, a second Incarnation, living and dwelling in our hearts by his Grace, and reigning powerfully in our Souls by Faith.

50. And hereby he even shares his Kingdom, his Power, and his Victory with us; For, saith St. *John*, *This is the victory whereby ye overcome the world, even your Faith.* Christ is not content only to destroy in us, the works of darkness; to dispel the clouds of ignorance and error, or to rectifie the crookedness and perverseness of our wills: neither yet to implant in us a heavy, unactive, sleepy, harmlessness, a dull lethargick innocence; but withal, induces us, *Justitia germinante*, with a fruitful budding righteousness, and works in us, in the expression of St. *Paul*, both (*c*) ὑπομονὴν τῆς ἐλπίδος, a patient unwearied hope, not hasty nor discontented with expecting; and κόπον τῆς ἀγαπης, a painful, laborious love, and ἔργον τῆς πίστεως, a working, sprightful, victorious Faith, whereby we violently lay hold on the Promises. And in this sense the same Apostle saith, that as (*d*) *Christ died for our sins, so he rose again for our Justification*; that is, one chief end of Christ's Resurrection, in respect of us, was to work in us a lively faith, whereby we might be justified, and acquitted from our sins.

51. And yet the power of Christ's Life, leaves us not here neither: Nay, all this is performed only to make us capable of greater blessings yet. For, by our sanctification and new birth, we are (saith *Tertullian*) (*e*) *Restitutioni inaugurati*, destin'd and consecrated to a glorious Resurrection. Hereupon St. *John* calls holiness, the first Resurrection whereby sin is destroyed: And it is a pawn of the second, whereby Death also shall be swallowed up in victory. By the first, the sting of the Serpent is taken away, which is sin, (as St. *Paul* saith, *The sting of death is Sin.*) And when the sting is gone, the Serpent cannot long out-live it; for by the second Resurrection, that also is destroyed.

52. But you will say, How is Death destroyed? Do not all men die? Do not all men see corruption? You may as well ask, How is sin destroyed? For, have not all men sinned, and come short of the glory of God? Nay, do not all men sin, how righteous soever? And, if they were rewarded according to their own demerits, would they not all come short of the glory of God: Most certainly true: Therefore to say the truth, as yet, neither Sin nor Death are destroyed, but only the Dominion of Sin, and the Victory of the Grave. And thereupon the Apostle contemplating the conquering power of Christ at his Resurrection, saith not, Oh Death, or Oh Grave, where are you? (For a little travel would serve the turn to assoil that question;) But, (*f*) *Oh Death, where is thy sting?* How comes it to pass, that thy poyson is not so keen and mortal, as it hath been; that it is so easily, tho' not expelled, yet tempered and corrected by the healing Bezoartical virtue of Grace. And thou, *O Grave, where is thy victory?* Tho' thou hast given thine adversary the foil, tho' thou hast gotten him under thee, yet thou shalt never be able to detain him long: For, *Behold, a little while, and he that shall come, will come, and will not tarry*: He will ransack the most private reserved corners of thy Treasury; and tho' thou may'st consume and devour our bodies, yet he will force thee to vomit and disgorge them again; he will not leave one portion, one morsel of them in thy stomach and entrails.

53. I know, the ingenuous and learned *Paræus*, because he would not suffer any portion of the merit of Christ's Death to be extended and meant to the ungodly; or, that He, by the fruit of his Passion, should obtain any power over them, will therefore, consequently, exclude them from the efficacy and power of his Resurrection and Life: He will not allow them to be raised by the power of Christ, but only by the Justice of God to their own condemnation: So that, by his reckoning, the great business and work of the last day, shall not wholly lie upon Christ's hand to perform, but shall be parted and shared between the Power of Christ, and the Justice of God.

54. I am confidently perswaded, St. *Paul* in this point was not of his mind, when he saith, *As in Adam all have died, so by Christ shall all* (All, without exception) *be made alive again.* And, *As by Man came death, so by Man also cometh the Resurrection of the Dead.* Indeed, I wonder *Paræus* would not likewise find some shift to exclude Christ, as well

(*a*) Rom. 5. 10. (*b*) Psal. 10. (*c*) 1 Thess. 1. 3. (*d*) Rom. 4. 24. (*e*) Tertul. de Res. carnis. (*f*) 1 Cor. 15. 5. 5.

well from being a Judge to condemn the Wicked: For with as much reaſon, and as great eaſe, he might have given him a Writ of Eaſe, a diſcharge from that Office as well as the other.

55. And now I could wiſh I had ſaid nothing all this while: (and likely enough ſo could you:) But it grieves me, that the portion of time allowed me, will not ſuffer me in any reaſonable proportion to contemplate the wonderful mercy and goodneſs of God; God; who, to do us good, has given ſuch power to our nature in Chriſt, to make a new Heaven, and a new Earth, to reſtore a new Generation of Creatures, ten times more glorious and perfect than the firſt. Only, now tell me, Did not St. *Paul*, with good reaſon, ſpeaking of the Reſurrection of Chriſt, give it an advantage and pre-eminence, even above his death? Is not the Μᾶλλον δὲ in my Text, the *Yea rather*, *verbum* Τελαυταῖον, a word of great moment and weight? Since the Reſurrection of Chriſt, actuates and ripens the fruit of Chriſt's Death, which, without it, would have withered, and been of no help to us. Is not the Doctrine of Chriſt's Reſurrection and Exaltation with as good reaſon made an Article of our Creed; and as neceſſarily, if not rather, to be leaned upon, as any of the reſt? Nay, hath not St. *Paul* epitomized the whole Creed into that one Article, ſaying (in *Rom.* 10. 9.) (*a*) *If thou ſhalt believe in thine heart, that God raiſed the Lord Jeſus from the dead, thou ſhalt be ſaved.*

56. And now 'tis time to conſider, who are the perſons whom the Death, yea rather, the Reſurrection of Chriſt, will protect and warrant from condemnation. In my Text; as we find none to condemn, ſo likewiſe, we cannot light upon any to be condemned. In the verſe immediately before theſe words, the Elect of God, are thoſe which are juſtified, and therefore muſt not be condemned. And, to ſay the truth, tho' we diſpute till the worlds end, the event will ſhew, that the Elect of God, and only they, ſhall reap the harveſt of Chriſt's ſufferings, and bring their ſheaves with them. As for the Wicked and Reprobates, it ſhall not be ſo with them: but why it ſhall not be ſo with them, whether, becauſe they have wilfully excluded themſelves, or, becauſe God had no mind they ſhould be any thing the better for theſe things, I will not tell you.

57. In the verſes on both ſides of my Text, we find, that, We are thoſe that muſt be condemned: We? Which we? why *Paul* and the *Romans*, *Jews* and *Gentiles*. What all *Jews*, and all *Gentiles?* I told you I will not tell: Only thus much let me tell you, we may boldly maintain St. *Paul*'s phraſe: nay, it is unſafe, and dangerous to alter it. Why, it is all the comfort we have to live by, it is our glory and crown of rejoycing, that we are thoſe whoſe ſalvation Chriſt did ſo earneſtly and unfeignedly deſire, and thirſt after; that to obtain power and authority to beſtow it on us, he ſuffered ſuch torments and blaſphemies, that *Never ſorrow was like unto his ſorrow, which was done unto him, wherewith the Lord afflicted him in the day of his fierce wrath.*

58. Wherefore, I beſeech you (beloved Brethren) even by the bowels of this Jeſus Chriſt, that you would give me leave to adviſe you, if there be any here fit to be adviſed by me, if there be any in this company as weak and ignorant as my ſelf: (And tho' my heart be deceitful above all things, yet as far as I underſtand mine own heart, if I ſpeak theſe words out of partiality or faction, let me be excluded from having any part in thoſe merits.) I ſay, let me deſire you, or rather, let our holy Mother the Church, perſuade you (in the 17. Article) to receive God's promiſes in ſuch wiſe, as they are generally ſet forth to us in holy Scriptures?

59. For, conſider impartially with your ſelves, what an unreaſonable horrible thing is it, ſeeing there are ſo many ſeveral frequent expreſſions of God's general love and gracious favour unto Mankind, inforced and ſtrengthened with ſuch proteſtations and ſolemn oaths, that the cunning'ſt Linguiſt of you all, cannot with your whole lives, ſtudy, conceive, or frame expreſſions more full and ſatisfactory. I ſay then, Is it not deſperate madneſs, for a man to ſhew ſuch hatred and abomination at theſe comfortable and gracious profeſſions of God, that he can be content to ſpend almoſt his whole age in contriving and hunting after Interpretations, utterly contradicting and deſtroying the plain apparent ſenſe of thoſe Scriptures; and will be glad and heartily comforted to hear tidings of a new-found out Gloſs to pervert, and rack, and torment God's holy Word.

60. On the other ſide; far be it from us to think, that it is in our power, when we liſt or have a mind to it, to put our ſelves in the number of God's elect faithful ſervants. Or, to imagine, that we have God ſo ſure chain'd and fettered to us by his Promiſes, that we may diſpenſe now and then for the Commiſſion of a delightful, gainful crime: Or, that, when we have buſineſs for a ſin to advantage us in our fortunes, we need not be too ſcrupulous about it, ſeeing God is bound, upon our ſorrow and contrition, to receive us again into favour. Thou wretched Fool! Dareſt thou make an advantage of God's goodneſs, to aſſiſt and patronize thy ſecurity? 'Tis true, God has promiſed Remiſſion of ſins to a repentant contrite ſinner: but has he aſſured thee that he will give thee repentance, whenſoever thou pleaſeſt to allow thy ſelf leiſure to ſeek it? No: Know, that there is a time (and preſuming Security, like ſleep, doth haſten

(*a*) Rom. 10. 9.

ften and add wings to that time) when there will be found no way for Repentance' tho' thou ſeekeſt it with tears. And thus more than I meant for the perſons.

61. And now what remains, but that we try an experiment: That we may know in what a comfortable ſtate Chriſt hath ſet us; let us conſider, and look about us, to ſee if we can find any enemies that are likely to do us any harm: For which purpoſe, we ſhall not meet with a more accurate Spie and Intelligencer than St. *Paul*: who in the remainder of this Chapter, after my Text, hath muſtered them together in one Roll. But firſt, there is one, if he were our adverſary, he would be inſtead of a thouſand enemies unto us, and that is GOD. But him we are ſure of in the verſe before my Text; for it is he that juſtifies, therefore ſurely he will not condemn: Therefore what ſay you to *Tribulation, or Diſtreſs, or Perſecution, or Famine, or Nakedneſs, or Peril, or the Sword?* Why theſe are not worthy the naming, for over all theſe we are *more than Conquerors.* More than conquerors? What is that? Why they are not only overcome and diſarmed, but they are brought over to our Faction; they war on our ſide.

62. Well, in the next file, there follow Adverſaries of better faſhion; there is Life, and Death, and Angels, and Principalities, and Powers, (Who are thoſe?) In truth I know not; but be they who they will, they can do us no harm: No, nor things preſent, nor things to come, nor heigth, nor depth; (Theſe are adverſaries we ſhould ſcarce have dream'd of.) And to make all ſure in a word, There is no other Creature ſhall ever be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord.

63. Yet for all St. *Paul*'s exactneſs, there remains one enemy behind, and that is a ſore one, of prime note; and truly I wonder how the Apoſtle could miſs him. And that is Sin. I would to God St. *Paul* had taken notice of him: For this one enemy is able to do us more harm than all the reſt put together: nay, but for ſin, all the reſt almoſt were our very good friends. Had we beſt ſupply St. *Paul*'s incogitancy, and even adventure to put him in the Catalogue too? Well, let them that have a mind to it, do it; truly, I dare not. And, but that I know *Martin Luther* was a bold ſpirited man, I ſhould wonder how he durſt ſo confidently have adventured upon it: In his Book, entituled *Captivitatis Babylonicæ* (*cap. de Baptiſmo*, near the beginning) he hath theſe words, *Vides quam dives ſit homo Chriſtianus ſive Baptizatus, qui etiam volens non poteſt perdere ſuam ſalutem quantiſcunque peccatis, niſi nolit credere.* I will not tranſlate them to you: and I would they had never been Engliſhed; for by that means, it may be, ſome of our loudeſt Preachers would have wanted one point of comfortable falſe Doctrine, wherewith they are wont to pleaſure their friends and benefactors. Only, let us do thus much for St. *Paul*'s credit, to believe itwas not meerly inconſideration in him to leave out ſin in this Catalogue; that there was ſome ground of reaſon for it: For tho' it may come to paſs, by the mercy and goodneſs of God, that even ſin it ſelf ſhall not pluck us out of his hand, yet it would be ſomething a ſtrange prepoſterous Doctrine, for a Preacher of the New Covenant, to proclaim that we ſhall undoubtedly obtain the Promiſes of the Covenant, tho' we never ſo much break the Conditions.

64. I do confeſs my ſelf very guilty, and am ſorry that I have thus long exerciſed and wearied your patience: And yet, for all that, have not performed that task which I fully reſolved upon, when I adventured upon this ſubject: and that was to ſpend this time in raiſing your devotions to the contemplation of the glorious mercies of God, expreſſed to us in Chriſt's Reſurrection and Exaltation. But becauſe other thoughts have carried me away (even againſt my Will) almoſt all this while, I ſhall further take leave to wrong and injure your patience, with propoſing one conſideration more, which ought by no means to be omitted.

65. And that is, to take notice of the perſon, to whom we have been beholden for theſe unſpeakable mercies; and that is Chriſt, Chriſt alone, none elſe mentioned or thought upon. If *Bellarmine* had been to adviſe St. *Paul*, if he had been privy to the writing of this Epiſtle, it is likely he would not have taken it ill, to have had Chriſt's name in the matter of our Salvation: But he would not have endured the Apoſtle's utter ſilence of all helps and aids beſides: yea, tho' himſelf acknowledgeth it to be the ſafeſt courſe, to put our whole confidence, only in the mercy of God; yet, *quia magis honorificum eſt habere aliquid ex merito*, becauſe it concerns our credit, to put in a little for merit and deſert on our ſide. He would not have us ſo to diſparage our ſelves, as to make ſalvation a meer Alms, proceeding meerly out of Courteſie.

66. Nay but, Oh thou man, Who art thou that anſwereſt againſt God? What art thou that juſtifieſt thy ſelf before him? Nay, what art thou that condemneſt God, making him a lyar all the Scripture over? The whole project whereof is this, to let us know, how unable, how ſick, how dead we are of our ſelves, and therefore ought moſt neceſſarily to have recourſe to him for our ſalvation. As for us (Beloved Chriſtians) if we muſt needs rejoyce, let us rejoyce, let us rejoyce in our infirmities, let our glory be our ſhame, and let us lift up our eyes and behold; (*a*) *Who is this that cometh from Edom, with died garments from Bozrah; This*, that is, *glorious in his apparel, travelling in the greatneſs of his ſtrength?* And Chriſt will ſay, *It is I that ſpeak in righteouſneſs, mighty*

(*a*) Iſa. 63. 1. 2.

to ſave: But, *wherefore Lord, art thou red in thine apparrel, and thy garments like him that treadeth in the Wine-fat?* He will anſwer, *I have trodden the wine-preſs alone, and of the people there was none with me:* for which reaſon I am now crown'd with glory, and honour, and immortality! I alone am mighty to ſave, and beſides me there is none other.

67. And (*a*) *good luck have thou with thine honour, O Lord: ride on, becauſe of thy word of truth, of meekneſs, and of righteouſneſs: and thy right hand ſhall teach thee terrible things:* Terrible things for the King's enemies, for them which would not have thee to rule over them. And good luck have we with thine honour, O Lord: ride on, becauſe of thy word of truth, of meekneſs, of righteouſneſs, and thy right hand ſhall teach thee gracious and comfortable things for us thy ſervants, and ſheep of thy paſture; who dare not exalt a weak arm of fleſh againſt thee. Thy right hand ſhall mightily defend us in the midſt of our enemeis, Thy right hand ſhall find us out, and gather us up, though loſt and conſumed in the grave; though ſcattered before the four winds of heaven: And, thy right hand ſhall exalt us to glory and immortality for ever with thee in thy heavenly Kingdom, where all the days of our Life, yea, all the Days of thy glorious endleſs life, we ſhall, with Angels and Archangels, ſay, *Glory, and honour, and power, and immortality, be unto him which ſitteth on the Throne, and to the Lamb, and to the Holy Spirit, for ever, and for ever*, Amen, Amen.

(*a*) Pſal. 45.

The

The Sixth Sermon.

LUKE XVI. 9.

Make to your ſelves friends of the Mammon of unrighteouſneſs, that when ye fail, they may receive you into everlaſting habitations.

THE *Children of this world* (ſaith Chriſt) *are wiſer in their generation than the Children of Light.* To make which good, our Saviour, in ſo much of the Chapter as goes before my Text, brings in a Storey, or, as they call it, a Parable of a cunning Fellow, yet no great Projector neither, nor very ſubtile Politician: notwitſtanding, one who being in an extremity, turned out of his Office for miſpending his Maſters Goods, had found out a ſhift, and that by meer couſenage, to procure ſo much as would ſerve to keep him, indeed not according to the Port and faſhion after which before he had lived; but only to maintain him in meat and drink, out of danger of ſtarving, or, which was more fearful, becauſe more full of trouble or diſhonour, hard labour or begging.

2. Surely it had been no hard matter for our Saviour, who knew all whatſoever was in man, to have diſcovered more ſubtile projects, plots of a finer and more curious contrivance than this fellow's: But this, it ſeems, would ſerve his turn well enough for the purpoſe, for which he made uſe of it! And to ſay the truth, there cannot be imagined an example more exactly ſuiting, more cloſely appli-

applicable to his intent, which was not to diſcredit and diſhearten his followers, by comparing, I, and preferring the cunning of an ordinary fellow, a meer Bayliff, or Steward, before that ſpiritual heavenly wiſdom to which they pretend: Nor, ſecondly, to inſtruct them by indirect and unwarrantable courſes to provide for themſelves hereafter. But chiefly this,

3. To teach us, by objecting to our view, a man who by his own negligence, and careleſneſs, being brought to an extremity (for there was no neceſſity he ſhould be brought to theſe plunges; a little timely care and providence, even ordinary honeſty, would eaſily have warranted and preſerved him) and upon the ſudden found out a trick of his Office, namely, by proceeding in his old courſes of waſting his Maſter's ſubſtance to the enriching of his Fellow-ſervants, thereby gained their good wills, that for the time following they might preſerve him from periſhing.

4. Our Saviour, I ſay, by this example, would teach us, that ſince God hath placed us here in this world as his Stewards, has put it into our hands, his Goods, his Riches, to be diſpenſed for his uſe and advantage: And ſuch Stewards (we are) who have advantages infinitely more urgent and preſſing us to an honeſt faithful diſcharge of our Office, than this man in the Parable ever had; As firſt, We muſt of neceſſity fail, and be caſhiered of our Office. All the power of Heaven and Earth cannot procure us a perpetuity in it: The caſe did not ſtand ſo with this man, for it was meerly his own fault to deſerve diſcarding; and beſides, having deſerved that cenſure, it was his misfortune too, that his Lord ſhould come to the knowledge of it, (for it is no impoſſible thing, that a Steward ſhould thrive by his Lords loſs, and yet never be called tn an account for it.) And ſecondly, upon our behaviour in this our Offiee, depends the everlaſting welfare of our ſouls and bodies; we ſhall for ever be diſpoſed of, according to the honeſt, or unfaithful diſcharge of our place: If ill, Lord what ſhall become of us? Where ſhall we appear in that great day of account? I dare not almoſt tell you the iſſue of it: But if we have carried our ſelves as faithful Servants; propoſe to your ſelves your own conditions, give your thoughts licenſe and ſcope to be exceſſive and over-flowing in their deſires, if the whole extenſion and capacity of your thoughts be not ſatisfied and filled to the brim with meaſure preſſed down and running over, God himſelf (which is impoſſible to imagine) will prove a deceiving unfaithful Maſter.

5. Theſe things therefore conſidered, without queſtion, it doth infinitely concern us to conſult, and project, what we mean to do with our Riches, to what employment we intend to put thoſe honours, and that power which God hath conferred on us in this life: Whether to receive them as our good things, to go away contented with them as our Rewards, our final Rewards, expecting no other good things from God after them: Or, which is our Saviours advice, uſe them as means, and helps of attaining bleſſings above all conceivable proportion exceeding them; ſo diſpenſing and providently ſcattering them abroad, that againſt our time of need, (which ſooner or later will undoubtedly come) we may oblige to our ſelves ſuch friends, ſo gracious, and prevailing with our Maſter, who, either by their Prayers and Interceſſions, or ſome other way which we know not, may procure for us admiſſion into our Maſter's joys, to be no longer Stewards and Servants, but Friends and Sons: Thus by the help and benefit of this *Mammon of unrighteouſneſs* in my text, *theſe little things*, even the leaſt bleſſings that God has to beſtow upon us, ſo called in the verſe following, and in the next but one to that, theſe *things of other men*, as if they were trifles, not worthy the owning if compared with what rewards may be had in exchange for them, purchaſing to our ſelves everlaſting and glorious rewards; By the aſſiſtance of our Riches (in the expreſſion of St. *Paul*) *laying up for our ſelves a foundation of good works againſt the time to come, that we may lay hold on eternal life.*

6. And this I ſuppoſe to be the force and meaning of this ἐπιμύθιον, or moral of the Parable, which Chriſt hath cloſely contrived and preſſed into theſe few words, *Make to your ſelves friends of the*, &c. In which words I ſhall obſerve unto you theſe three general parts:

1. What

1. What we must expect at last, notwithstanding all the Riches and Pomps of this world, *i. e. To fail.* Christ you see makes no question at all of it, he takes it for granted, where he says, *That when ye fail*, as implying, that certainly fail we must.

2. This being supposed, that fail we must, the counsel of Christ comes in very seasonably, namely, to provide for the main, to take order, that tho' we our selves sink, yet we may procure us friends to support us in our necessities, and that is, *by making to our selves friends of the Mammon*, &c.

3. The comfortable issue and convenience which shall accrue unto us by those friends thus purchased, *i. e.* by them *to be received into everlasting*, &c. Of these in the order proposed.

7. You do not expect, I am sure, that I should go about seriously to persuade you, *Part I.* that you shall not live here for ever; For, whom should I seek to perswade? God forbid I should be so uncharitable, as to think, or, but suspect, that ever I should find occasion to make use of any persuasions for such a purpose. Indeed a very good Man (it was the Prophet *David*) once said *in his prosperity*, (*a*) *I shall never be removed, Thou Lord of thy goodness hath made my hill so strong:* But was this well said of him, think you? It seems not: For presently to confute this his confidence, (*b*) *The Lord did but turn his face away from him, and he was troubled.* Yet surely such a speech as this could never be spoken upon better grounds; for this his assurance, it seems, proceeded not out of any presumptuous confidence of his own strength or policy: But only out of consideration of God's especial Providence shewed in his wonderful preservation from many great and imminent dangers, and in preferring him from a low contemptible fortune to the Rule and Dominion over his People.

8. There is another fellow in a Parable, (*c*) who tho' he came short of *David*, in this his unwarrantable confidence and presumption upon that foundation of Riches and Wealth, which with unwearied anxiety and care he had laid up, notwithstanding was more suddenly and unanswerably confuted: For, he did not promise to himself a perpetuity, only he imagined to himself (as he thought, reasonably) that since he had at last obtained that which he had aimed at, and which had cost him so many years travel, it were fit for him now to enjoy the fruit which he had so dearly bought. And in a joyful contemplation of this his happiness he enters into Dialogue with his Soul, *Soul*, saith he, now *take thy rest*, no more shalt thou be vexed, and even consumed with the painful and violent thirst after Riches, thou hast that laid up for thee which shall abundantly satisfy all thy desires. All my business hereafter, shall be to find out ways how to repay unto my Soul all those pleasures which heretofore I have denied unto my self; I have store sufficient for many years expences safely laid up in my Barns: Yet for all this man's thus pleasing himself with assured promises of many years happiness: if you will but vouchsafe to enquire after him the very next day after he spoke thus, His Garners it is likely you may yet find standing, throng'd and oppressed with the abundance of Corn. But for his Soul (for whose sake all this ado had been kept) the Lord knows what became of that, it was hurried away, no Man can tell whither.

9. Now the thing that it becomes me to desire at your hands from the consideration of these two Examples, is this, not to require of you to believe that you must once fail (for that I suppose were needless) nor yet to disuade you from allowing to your selves a reasonable use and moderate lawful pleasures from that abundance of blessings wherewith God hath enriched you beyond all other Men. But to beseech you, that this meditation, that certainly you must fail, may be no unwelcome thought to you, that when the time shall come that you must leave these riches and pleasures which God has given you here to enjoy, it may not [illegible] come upon you as an unexpected misfortune, as a thing you were afraid of, and would willingly be content to avoid.

10. I confess, this were a meditation sufficient to discourage and quite dishearten a Man that were resolved to take up his rest in the pleasures and preferments of this world, that were content to sit down satisfied with such a sleight happiness, as this life is able to afford him; for one who would make Riches his strong City, a place of refuge and security, a fortress whereto he would have recourse in all his extremities, and from whence he would expect safety in all dangers and troubles which may assail him: For, what were that but to withdraw him from his strong holds, and leave him unfortified and exposed to any injury and misfortune! How could I be more injurious to such a Man than to vex and affright him with such sad melancholick thoughts as these, That the time will come, when that strong Castle of his, his Riches, shall be undermined and demolished, when he shall be left naked and defenceless. At which time, if it were possible for him to retain his Riches, which before he made his Bulwark and place of Security, yet he will find them then but Paper-Walls, unable to stand the weakest battery.

11. But I hope better things of you, (Beloved Christians) even things which accompany salvation: And indeed, why should I not? Who can forbid me to hope so? For alas, I know you not. I have no reason to assure my self of the contrary. And then I should

(*a*) Psal. 30. 6. (*b*) Ver. 7. (*c*) *Luke* 12.

be moſt inexcuſably uncharitable, if I ſhould not even rejoyce in this my hope: I ſee God hath plentifully ſhowr'd down upon you, almoſt overwhelmed you with all the bleſſings of this life. He has moreover given you peaceable times to enjoy them, (Bleſſed be his holy Name for it, and a thouſand bleſſings be returned into the boſom of his Anointed for his moſt pious Chriſtian-like care to confirm this peace, and to preſerve it from interruption.) God, I ſay, has given you leiſure and opportunity to enjoy and improve theſe your riches for your everlaſting happineſs: A comfort which he has denied almoſt to all other Nations; Nothing abroad but Wars, and rumours of Wars, no joy nor comfort but only in the effuſion of precious Chriſtian blood, nothing but ſacking of Towns and Invaſions of Countries, God only knows upon how juſt pretenſions. But which is above all other bleſſings, (indeed without which all the reſt will prove very curſes) God has given you an abundant plentiful uſe of his bleſſed Word and Sacraments, every week, ſeveral times (till now) a worthy and able Clergy to put you in mind, how great an account you are to make to Almighty God of theſe his bleſſings, and what extraordinary Intereſt is expected at your hands.

12. Let me not therefore, I beſeech you, be your Enemy, if I prove troubleſom to any ſlumbring Lethargick Spirit, if I put him in mind, that the time will come, when ſleep ſhall for ever depart from his eyes, and that if his ſlumber laſt till a Trumpet awake him, darkneſs he may find, moſt palpable *Egyptian*-darkneſs, but not darkneſs commodious to call on and procure ſleep, not very convenient to take ones reſt in. Forgive, I beſeech you, my importunity, if I earneſtly deſire you frequently to preſent to your minds a time of failing, and preſently after that a ſevere inexorable Judge, requiring a ſtrict exact account of your behaviour in your Stewardſhip; if I beſeech you, from the conſideration of the fooliſh Virgins, not to put far from the coming of the Bridegroom, not to frame to your ſelves reaſons and probabilities, why is he not likely to come yet a good while, (for he himſelf has told you, he will come as a Thief in the Night, and therefore when you are thus ſecure and ſlumbering, your ſelves create a Night, a fit ſeaſon for him to come unawares upon you.) For, if you be unprovided of Oyl in your Lamps, of good works which may ſhine before Men, and the door be once ſhut, Talk not of any new deviſed Faith, and I know not what aſſurance; there is no poſſibility of ever having it opened, but you ſhall be forced to remain expoſed to all dangers, to all manner of misfortunes, not one ſhall be found to befriend you, and to receive you into everlaſting habitations.

13. And, I pray you, conſider, that if the apprehenſion of theſe things conceived, not as preſent, but as to be expected, it may be many years hence, be ſo diſtaſteful and ominous to fleſh and blood, Who will be able to abide the time, when it ſhall, indeed, overtake him? If now in theſe days of leiſure and forbearance (a ſeaſon which God out of his glorious mercy hath allowed us on purpoſe to ſpend in ſuch thoughts as theſe, in projecting againſt the evil day) the meditation thereof bring ſuch anguiſh and torment along with it; what terrible inſupportable effects will it work in us, when we ſhall find our ſelves ſurprized by it, and caught as in a ſnare? If a Man can no ſooner hear ſuch things related, or but ſeriouſly think upon them, tho' in the height of his jollity, but ſtraight, as if ſome ill news had been told him; as if he had heard ſome ſad tragical ſtory of his own misfortunes, he will preſently recoil from his mirth, pleaſure will become troubleſom and diſtaſteful to him; Oh with what anguiſh and vexation of ſpirit, with what agony of Soul ſhall they be entertained, when they come in earneſt?

14. Obſerve therefore, I beſeech you, that our Saviour does not bid you, When you fail, make to your ſelves friends; No alas, that is not the time to make friends in; Then is the ſeaſon when you are to expect comfort and aſſiſtance from thoſe friends which you have gained before, in the time when you were furniſhed with ſuch good things as were likely to oblige Men unto you. What title then can be found out equal to expreſs the folly and madneſs of ſuch people; who, as if God had created them on purpoſe for the pleaſures and vanities of this world, make that the whole buſineſs of their lives; and, as if the care of their Souls everlaſting diſpoſal were but an employment of an hours diſpatch, will not vouchſafe ſo fruitleſly to caſt away any part of the time, when their Souls are vigorous and healthful, about ſuch a trifling deſign, but deſtine their laſt few hours, when they are unable for any buſineſs elſe, to ſettle for themſelves an eſtate of eternity.

15. But becauſe I have not the leiſure now to proſecute this Argument as fully as it may deſerve; Give me leave, I pray you, in brief, to preſent to your view, a Man brought to ſuch an extremity as this; One faſtened and chained unto the bed of ſickneſs, one that has already received within himſelf the meſſages of death, *Death beginning* (in the language of the Pſalmiſt) *to gnaw upon him.* Take the pains, I beſeech you, to imagine to your ſelves (and it will require ſome courage but to conſider it) what unquiet buſie thoughts ſhall then poſſeſs him, what terrible affrighting meditations ſhall then be ſuggeſted to him, when he ſhall be forced to apprehend, that now he has but a very ſmall portion of time left him; and yet for all that, all the buſineſs for the diſpatching of which he came into the world, is left undone: the counſel and good intention of God, out of which he gave him his Riches, being utterly defeated, ſcarce one friend made, that will

will vouchsafe to look upon him now in his neceſſity: but on the contrary, many ſore enemies procured, that will be ready to cry for vengeance againſt him: No account to be found of the diſpenſation of thoſe goods which God has given him, but ſuch a one as will ſerve to feed and nouriſh the diſtemper and ſickneſs of his thoughts: ſo much (may be) ſpent in the proſecution and fulfilling of his ungodly luſts, ſo much in gorgeous raiment and delicious feeding, yet all this while ſcarce one poor *Lazarus* obliged. Now all the remedy that is to be had in ſuch an exigence as this, is to have the next Preacher ſent for, who muſt inſtill a little comfortable Divinity into him, to make him ſleep, and ſo his Soul departs the Lord knows whither. And yet theſe are but the beginning of ſorrows, but what the end and perfection of them will be, I confeſs I have not the courage to tell you.

16. But yet for all this, I know Men are apt ſo much to favour themſelves in their ſecurity, they will be ready to produce that famous example of the Thief on the Croſs, to confute me, and to teſtifie, that even he that ſhall at the laſt puſh, as it were, have recourſe unto God's mercy, is not altogether hopeleſs. Beſides, Did not he which came the laſt hour of the day to labour in the Vineyard, receive the ſame wages with them who had ſuffered the toyl and heat of the whole day? For the Thief on the Croſs, there can lie no exception againſt the example. But yet conſider, I pray you, that from the beginning of the world, till the time that the Scripture Canon was ſealed up, there is not to be found one example more to equal it. Beſides, it was done at the time of Chriſt's ſuffering; a ſeaſon wherein God in that one Act of the Redemption of the World, by the Death of his Son, expreſſed the very utmoſt of his mercy, and diſcovered unto the World, as it were, in one entire ſum, all the Riches and Treaſures of his Goodneſs. If therefore at ſuch a time, he was pleaſed to work a Miracle of mercy upon one, who probably having ſpent his whole life in ungodly forbidden courſes, had not, till then, light upon any extraordinary opportunities and means, able to break in pieces, and melt his flinty obdurate heart; Can this example then be any advantage to you, who every day, almoſt, have more than ſufficient means and offers of Grace, and are continually threatned with the danger of deferring your repentance, and of prolonging the time of making np your accounts; ſince you neither do, nor muſt, know the day nor hour, when God will expect them at your hands? *Obj.* 1. 2. *Sol.* 1.

17. As concerning the Man which was called the laſt hour of the day to labour in the Vineyard: I pray you take notice, that this Man was a Labourer, and tho' he took pains but for a ſhort time, yet labour he did: whereas, he that ſhall defer his repentance and amendment of life, till his laſt hour, if he indeed prove ſorry for his ſins, yet labour he cannot; the beſt that he can do, is to make offers and reſolutions to work the good work of God, if it ſhall pleaſe him to ſpare him life: But that thoſe reſolutions of his ſhall be accepted with God, inſtead of real very labour indeed, I find no Commiſſion to aſſure you. But I confeſs, it is ſomething unſeaſonably done of me, to ſtand, ſo long at leaſt, upon ſuch ſullen melancholick meditations as thoſe are; eſpecially now in the midſt of this ſolemn glorious Feaſt: Therefore I am reſolved even abruptly to break thro' them, and to haſten to my ſecond General, which is the Counſel which our Saviour gives us upon this conſideration, that neceſſarily we muſt fail, namely, to provide, and ſeriouſly project againſt that time, by all the means that we can make, to oblige to our ſelves freinds in that extremity; expreſſed in theſe words, *Make to your ſelves friends of the Mammon of Unrighteouſneſs.* 2.

18. *Mammon of Unrighteouſneſs?* What is that? Shall I deal freely and honeſtly with you? Indeed I will: for woe unto me, if I ſhould dare to come into this place to flatter you: and woe unto me, if I ſhould dare to come into this place to vent my ſpleen againſt any. Then all this, for which there is ſuch ado kept, not only here, but all the World over; ſuch making of friends, nay, ſuch undermining of friends, ſo many dangers ſought out and deſpiſed: This is the Mammon of unrighteouſneſs. An untoward name, I confeſs, for a thing ſo much ſet by, ſo carefully and ambitiouſly courted, ſo inſatiably thirſted after. But yet a name of Chriſt's deviſing, He has afforded this Idol, Riches, no better a title; and therefore I muſt, and dare call them ſo, any where. *Part* II.

19. But may it not be lawful to enquire after; or give ſome gueſſes, at leaſt, at the Reaſons which might move our Saviour to put ſo diſgraceful a name upon Riches? Without queſtion, it is not only lawful to be ſo curious, but alſo very uſeful and expedient. A main reaſon (I have heard) is, becauſe ordinarily, Riches leave a tincture and infection in the Perſons who have any thing to do with them. It is a hard thing, almoſt impoſſible, for a Man any ways to meddle with them without ſin: ordinarily, they are got with ſin, they are poſſeſſed with ſin, they are ſpent with ſin. A Man (ſaith *Siracides*) cannot haſten to be rich without ſin: and when he has once got them, how unwilling will he be to let a Luſt paſs unſatisfied, ſeeing he is furniſhed with that, to which (in his opinion at leaſt) nothing can be denied! How unwilling will he be to be worſted, tho' in the moſt unjuſt cauſe, ſeeing he is furniſhed with that, which will blind the eyes of the Prudent, and pervert the Underſtanding of the Wiſe! For (ſaith the ſame wiſe Man *as a mans Riches, ſo his anger encreaſeth.* And upon the ſame grounds, it may be ſaid

ſaid, that, As a Man's Riches encreaſe, ſo likewiſe his Deſires and Luſts encreaſe. I will undertake to give you one Reaſon more, why Riches are called Mammon of unrighteouſneſs; and it is, becauſe they are Mammon, Riches indeed, only to unrighteous Men; none beſide ſuch, will reſt contented with them, and ſuffer God to depart from him without a greater bleſſing than they can be.

20. But what need I trouble my ſelf about enquiring after reaſons, why this ſo univerſally adored Idol, Mammon, is ſo diſhonourably branded and ſtigmatized by our Saviour, ſince himſelf in another place has ſaid enough of it, which may ſuffice, not only to warrant the reaſonableneſs of this title; but alſo to make them, who are apt to glory ſo much in riches, if they well conſider it, even to envy the happineſs and ſecurity of thoſe who are not truſted with ſo dangerous wares. The words were ſpoken upon occaſion of a ſudden great ſorrow, and melancholy which appeared in a young Man's countenance, and procured by the temptations of Riches, which made him refuſe the moſt advantageous Bargain that ever was offered to Man. Whereupon, ſaith Chriſt to his Diſciples (as his words are recorded by St. *Matthew*) (a) *Verily, I ſay unto you, that a Rich Man ſhall hardly enter inter into the Kingdom of Heaven.* (b) *And again I ſay unto you, that it is eaſier for a Camel to go through the eye of a Needle, than for a rich Man to enter into the Kingdom of Heaven.* Indeed, St. *Mark* reports this ſpeech ſomething more largely than it is there, and inſtead of a *rich Man*, puts in, *One that truſteth in his Riches*: Which he does not ſo much to explain the phraſe of the ſpeech, as to give a reaſon of the Impoſſibility.

21. For, if our Saying, *It is impoſſible for a rich Man to enter into the Kingdom of Heaven*) by a rich Man, had meant one that truſteth in his Riches, there had been no ſufficient ground for ſo great an amazement as ſeized upon the Diſciples at the hearing of it; For that was a thing which they knew well enough before; not the moſt ignorant of his hearers, but could have told him as much. Therefore St. *Matthew*'s and St. *Mark*'s words joyned together, will make up this ſenſe (which I make no queſtion at all, but that it was Chriſt's meaning) namely, that it is even almoſt impoſſible for a rich Man to be ſaved, becauſe he cannot chuſe but truſt in his Riches.

22. And this is more clearly evinced by that ſatisfaction which our Saviour gave to his Diſciples to recover them from their aſtoniſhment; where he ſays, *With Men it is impoſſible, but not with God; for with God all things are poſſible*: Intimating thus much; That conſidering the great, almoſt irreſiſtable, Temptations which Riches carry along with them, and Man's extreme weakneſs and natural impotency; his willing propenſion, and to all ordinary natural means, moſt incurable inclination to make them his place of reſt, his ſtrong City wherein he truſts: It is impoſſible, that theſe things meeting together, he ſhould not put his confidence in them, and ſo make himſelf incapable of Heaven, between which and Riches thus uſed, there is a large, as unpaſſable a gulf as between Heaven and Hell: *With Men* therefore *theſe things are impoſſible, but not with God; for with Him all things are poſſible.* It is in his power, by the help and aſſiſtance of that grace which he ſhowres upon every one of us in Baptiſm, to cure this hereditary weakneſs and ſickneſs of our natures, and to render us healthful and vigorous, powerful enough to free our ſelves from that bondage and ſlavery, wherein theſe outward worldly bleſſings are apt to captive us, and whereunto by nature we do willingly ſubmit our ſelves. It is in his power to make thoſe pernicious pleaſures, which Riches may promiſe unto us, to become unwelcome and diſtaſteful unto us: Nay, which is more, it is in his power to make even this Mammon of unrighteouſneſs againſt its own nature, to become an help and inſtrument to procure for us the true Riches, even thoſe unvaluable treaſures which God hath laid up in Heaven for us. Take it not ill therefore, I beſeech you, if that, for which you are ſo much envied and reverenced above other Men, be ſo undervalued by our Saviour in compariſon with the true Riches; be not angry with our Saviour for it: But rather endeavour, by trading providently with them, for your own and others benefit, to render Chriſt's language in this place improper and abuſive.

23. But now if Riches deſerve no better a title at our Saviour's hands, how can it be likely that they can prove fit inſtruments to procure friends, and ſuch friends as we ſtand in need of? *For, do Men grapes of thorns, or figs of thiſtles?* Indeed the Argument held well on St. *Paul*'s ſide, when he ſays, *If we have ſowed to you ſpiritual things, is it much if we reap your temporal things?* But will the Argument hold alſo on Chriſt's part; If ye have not been faithful in the Mammon of unrighteouſneſs, who will truſt you with the true Riches? Certainly, if it does not, not only this, but divers Chapters beſides, might, without any loſs, have been left out of the Goſpel.

14. And there it was a ſullen ill-natured fellow (he in the Parable, I mean, which received the one Talent) and without all queſtion, a ſhameleſs Liar (tho' I fear, there be many who are not very averſe from his opinion) who with an impudent face durſt tell God, *He was auſtere, reaping where he had not ſown, and gathering where he had not ſcattered.* And tho' he ſpake this with the ſame confidence that his Proſelytes do in theſe our days, not

(a) Mat. 19. 23, 24. (b) Mark 20. 24.

not as a probable opinion, but as a thing that he is aſſured of; (for, ſays he, *I know thee, that thou art auſtere*, &c.) Yet I beſeech you believe him not: No, no, Our God is a gracious God, and requires of us no more than we are able to do. He does not expect Faith, and Repentance, and good Works, where he has given no abilities to perform them: Nay, doth not God by his Prophet tell us, and Chriſt repeats it in his Parable, that he is ſo far from that, that after ſeveral years labour beſtowed on his Vineyard, and yet no fruit iſſuing; yet he was content to expect one year longer, even till he had done ſo much, that no more could be done; he is at a ſtay, and asks, What he could have done more?

25. It were therefore very fit and convenient, that we ſhould, at leaſt in our own hearts, ſilence and ſtifle ſuch opinions concerning God as theſe are. And believe, that he is a well-wiſher to us, when he beſtows any means upon us, whereby we may do good. Otherwiſe, we ſhall without any comfort or courage, heartleſly, and even ſleepily go about the performing of what Chriſt here counſels us to. If you will not believe me upon my word, take the Man's own confeſſion: Says he, when I had once entertained this perſuaſion, that God would expect a more yielding plentiful harveſt, fruitful beyond that proportion of ſeed which he gave me to ſow, *I was afraid:* horror and uncomfortable thoughts ſeized upon me, and I went and hid my Talent in a Napkin, I even ſate ſtill, reſolved to put all to an adventure, and to expect what God would do with me; for, alas, how bootleſs, and to no purpoſe, would my weak endeavours be to procure the favour of ſuch a God, that would not be content but with a great deal more than lay in my power to perform.

26. It is true indeed, Chriſt told him, that tho' he had had ſuch an unworthy prejudicial conceit of him, yet that even from thence he might have been moved to have made the beſt and moſt advantagious uſe of that Talent which God had beſtowed on him; for ſays Chriſt, *If thou kneweſt I was auſtere, why didſt thou not therefore put my money into the Exchangers hands, and trade with it, that I might have received mine own with increaſe?* Why didſt thou not at the leaſt do thy beſt, to give ſatisfaction to thy hard auſtere Maſter? God forbid that I ſhould doubt but there are thouſands, who, tho' it may be, they have entertained this Man's opinion and conceit of God; yet make better uſe of it than he did. But yet the Man's own confeſſion ſhews what ordinarily and naturally is the fruit and iſſue of it.

27. That therefore, which God ſows among you, is Riches; but yet, Riches, moſt improperly ſo called, that which he ſcatters and ſtrews abroad, is the Mammon of unrighteouſneſs: *Now, he which ſoweth* (ſaith the Apoſtle) *ſoweth in hope*, and he which ſcattereth, ſcattereth in hope. But what gain or intereſt, what a kind of harveſt does God hope for after this his ſeeds time? Why juſt ſuch another as the ſame Apoſtle ſpeaks of (1 *Cor.* 15.) where he diſcourſes upon the Reſurrection and glorious change of theſe our bodies; (a) *They are ſown*, ſaith he, *in corruption, but are raiſed in incorruption; they are ſown in diſhonour, but are raiſed in glory; they are ſown in weakneſs, but are raiſed in power; they are ſown natural bodies, but are raiſed ſpiritual heavenly bodies.* In like manner, God ſows among you thoſe Riches, which himſelf, moſt diſgracefully calls *the Mammon of unrighteouſneſs*, in hope that he may reap the true Riches: He ſcatters among you ſuch ſmall trifles, that many even Heathen Men, have been content to want, for the empty aerial reward of Fame: nay, that ſome of them have been content to caſt away in an humour; and theſe ſmall things he ſcatters abroad, in hope that he may gather (what, think you?) the Everlaſting Salvation of your Souls and Bodies. And is this that harſh auſtere Maſter?

28. Indeed, if God were ſuch a Perſon as ſome Men have given him out for; if he ſhould ſcatter abroad his Riches as ſnares, on purpoſe to fetter and entangle Men with them: If he ſhould beſtow upon any this Mammon of unrighteouſneſs, with an intent and reſolution, that it ſhould become unto them the Mammon of unrighteouſneſs indeed, that it ſhould make them indiſpoſed and uncapable of attaining unto the true riches; there might be ſome plea for them to faſten ſo injurious an accuſation upon God. But can the Judge of all the earth deal ſo with his Servants? Can he, which is Goodneſs and Mercy it ſelf, He who rejoyces to ſtile himſelf, The Preſerver of Men, Can he be ſo cruelly bountiful to his Creatures, as by heaping upon them the vaniſhing, unſatisfying, bleſſings of this life, thereby to fat and cheriſh them againſt the day of ſlaughter and deſtruction? God forbid!

29. I confeſs, notwithſtanding that, ſuch Perſons there may be upon whom God may in his wrath ſhower down Bleſſings and Riches in his fierce diſpleaſure: But they are only ſuch, as by living in a continual habitual practice of undervaluing and contemning the daily offers of Grace and Favour, have already condemned themſelves, and ſealed themſelves unto the day of deſtruction; and ſuch an one was *Pharoah:* concerning whom, God himſelf teſtifies, ſaying, (b) *For this reaſon I have raiſed thee up, that I might ſhew my power in thee, and that my Name might be declared throughout all the Earth*, that is, Since by thy continual Rebellions thou haſt judged thy ſelf unworthy of life, for this reaſon I have

(a) 1 Cor. 5. 42, 43, 44. (b) Ex. 9. 16.

have raiſed thee up, I have kept thee alive, and preſerved thee that none of my former Plagues ſhould ſweep thee away, that at laſt, by an utter deſtruction of thee, together with the whole ſtrength and flower of thy Kingdom, I may be glorified throughout the whole World. But I will leave diſcourſing, and come nearer unto you, in the ſerious application of Chriſt's counſel here.

30. It is the property of (*a*) *Riches* (ſaith the Wiſe Man) *to gather many friends:* Thoſe who are above others in wealth and power ſhall preſently be furniſhed with friends more than they can well know what to do withal; But ſuch friends are not concerned at all in our Saviour's advice in my Text; the friends here intended are ſuch, who are not here to reſtore again unto you in the ſame Coyn that they received: Give not to the Rich (ſaith our Saviour) for fear they repay you. Of all things in the World, take heed of being paid back again in this life, beware how you carry your reward along with you to your Grave. But leave it to be paid in exchange in another Country, where for uſing five Talents well, you ſhall have ten cities given you. Where for the bounty of a Cup of cold water, you ſhall receive a Prophet's reward. Such a friend was offered once to the Rich Man in the Goſpel, God ſent him one to his doors, even to crave his friendſhip: But the Rich Man was ſo buſied with the care of his Wardrobe and his Table, that he was not at leiſure to hearken to ſo gainleſs an offer: Notwithſtanding the time came afterwards, when he miſerably, to his coſt, perceived what a bleſſed opportunity he had moſt negligently omitted, and even in Hell attempted to purchaſe his favour, and to obtain from his hand a poor Alms (God knows) but one drop of water; but all too late, the time of making friends was paſt, and a great unfordable Gulf had divided them from all poſſible ſociety and communion for ever.

31. Now conſider (I beſeech you) that it had been a very eaſie matter, for God ſo to have provided for all his creatures, that each particular ſhould have had enough of his own without being beholden to another for ſupply: But then two heavenly and divine Virtues had been quite loſt; For where had been the poor Mans Patience, and the Rich Mans Charity? The poor Man therefore wants that you may have occaſion to exerciſe your liberality, and that by loſing and diminiſhing your wealth upon them, ye may become more full of Riches hereafter. So that, it is God's great bounty to you, not only to give you plenty and abundance, but alſo to ſuffer others to languiſh in penury and want; It may be, God has ſuffered himſelf ſo long to be robbed of his own Poſſeſſions his Tythes, that you might have the glory and comfort of reſtoring them: It may be, God has ſuffered the ancient ſuperſtitious Hiſtrionical adorning of his Temples to be converted into the late ſlovingly prophaneſs (commonly called worſhipping in Spirit, but intended to be Worſhipp'd without coſt) that you may find a happy occaſion to reſtore thoſe ſacred places dedicated to his honour, to that Majeſty and Reverence as may become Houſes wherein God delights that his Name ſhould dwell.

32. Now, if it be not in my power to perſuade you, neither to make God nor Man your debtors by your Riches: Yet I beſeech you, make neither of them your Enemies by them: Do not make your Riches Inſtruments of War to fight againſt God himſelf: for example, as maintaining an unjuſt cauſe by power, a cauſe which God abhors; Do not ſo requite God for his extraordinary liberality to you, as to make his Riches Inſtruments for the Devil to wreak his malice upon thoſe whom God loveth; if I had not a care not to injure your patience too far, what might not be ſaid upon this ſubject? But I perceive, it is fit for me to haſten to your releaſe.

33. But before I quit my ſelf, and eaſe you of further proſecution of this point, I ſhall deſire you all to ſuffer one word of Exhortation, and if there be any here whom it may more nearly concern, I beſeech them even by the bowels of Jeſus Chriſt, that they will ſuffer too a word of moſt neceſſary reproof: and tho' what I ſhall ſay, doth not naturally flow from the words in hand, yet they bear a reaſonable reſemblance and proportion with them: So pertinent, I am ſure, they are to the Auditory to whom I ſpeak, that I would chuſe rather quite to loſe my Text, than here to leave them unſaid.

34. It is about making friends too: indeed not with the Mammon of unrighteouſneſs: No, that is a trifle to it. It is about making friends with not revenging of injuries, with patient bearing and willing forgiving of offences: A duty ſo ſeriouſly, ſo inceſſantly, ſometimes in plain words, ſometimes in Parables, all manner of ways, upon all occaſions, urged by our Saviour, that we cannot ſo much as pray, but we muſt be forced to acknowledge obedience to this Law, *Forgive us, --- As we forgive*: Yea, ſo boundleſly, and without all reſtrictions or reſervations, is it enjoyned, That when as *Peter* thought it fair to have it limited to a certain number, and propoſed Seven, as, in his opinion, reaſonable and convenient; No, ſaith our Saviour, Forgive not until Seven times, but until four Hundred Fourſcore and Ten times: And if he could have imagined, that it were poſſible for a Man to have exceeded even this number alſo in injuries, without queſtion he would not have left there neither.

35. But how is the Doctrine received in the World? What counſel would Men, and thoſe

(*a*) Prov. 19. 4.

thoſe none of the worſt ſort give thee in ſuch a caſe? How would the ſobereſt, diſcreeteſt, well-bred Chriſtian adviſe thee? Why thus, If thy Brother, or thy Neighbour, have offered thee an injury, or an affront, forgive him? By no means: Thou art utterly undone, and loſt in thy reputation with the world if thou doſt forgive him: What is to be done then? Why, let not thy heart take reſt, let all other buſineſs and employment be laid aſide till thou haſt his bloud: How! A Mans bloud for an injurious paſſionate ſpeech, for a diſdainful look? Nay, that is not all, That thou may'ſt gain among Men the reputation of a diſcreet well-tempered Murderer, be ſure thou killeſt him not in paſſion, when thy bloud is hot and boyling with the provocation; but proceed with as great temper and ſetledneſs of reaſon, with as much diſcretion and preparedneſs as thou wouldſt to the Communion: After ſome ſeveral days reſpite, that it may appear it is thy Reaſon guides thee, and not thy Paſſion: Invite him mildly and courteouſly into ſome retired place, and there let it be determined whether his bloud or thine ſhall ſatisfy the injury.

36. Oh thou holy Chriſtian Religion! Whence is it that thy children have ſucked this inhumane poyſonous bloud, theſe raging fiery Spirits? For if we ſhall enquire of the Heathen, they will ſay, They have not learned this from us: or the Mahumetan, they will anſwer, We are not guilty of it: Bleſſed God! that it ſhould become a moſt ſure ſettled courſe for a Man to run into danger and diſgrace with the world, if he ſhall dare to perform a Commandment of Chriſt, (which is as neceſſary for him to do, if he have any hopes of attaining Heaven, as meat and drink is for the maintaining of life!) That ever it ſhould enter into Chriſtian hearts to walk ſo curiouſly and exactly, contrary unto the ways of God! That whereas He ſees himſelf every day and hour almoſt contemned and deſpiſed by thee who art his Servant, his Creature, upon whom he might without all poſſible imputation of unrighteouſneſs pour down all the Vials of his wrath and indignation, yet He notwithſtanding is patient and long-ſuffering towards thee, hoping that his long-ſuffering may lead thee to repentance, and beſeeching thee daily by his Miniſters to be reconciled unto him: And yet thou on the other ſide for a diſtemper'd paſſionate ſpeech, or leſs, ſhould take upon thee to ſend thy Neighbours Soul, or thine own, or likely both clogg'd and oppreſſed with all your ſins unrepented of, (for how can repentance poſſibly conſiſt with ſuch a reſolution?) before the Tribunal ſeat of God to expect your final ſentence: utterly depriving thy ſelf of all the bleſſed means which God has contrived for thy Salvation, and putting thy ſelf in ſuch an eſtate, that it ſhall not be in Gods power almoſt to do thee any good. Pardon, I beſeech you, my earneſtneſs, almoſt intemperateneſs, ſeeing it hath proceeded from ſo juſt, ſo warrantable a ground; And ſince it is in your power to give rules of honour and reputation to the whole Kingdom, do not you teach others to be aſhamed of this inſeparable Badge of your Religion, Charity and forgiving of offences, give Men leave to be Chriſtians without danger or diſhonour; Or, if Religion will not work with you, yet let the Laws of that State wherein you live, the earneſt deſires and care of your righteous Prince, prevail with you: But I have done, and proceed to my laſt part, which is the convenience and gain which ſhall accrue unto us by friends obliged with this Mammon of unrighteouſneſs, namely, *by them to be received into everlaſting habitations.*

37. I muſt here again propoſe another queſtion, but when I have done that, I muſt be forced to leave it without an anſwer, unleſs you will be content to take a conjecture, a probability, for an anſwer: It is, How, or after what manner thoſe to whom we have done good here, ſhall hereafter receive us into everlaſting habitations? Whether this is performed only by their Prayers and Interceſſion with God in the behalf of their Benefactors; Or, whether they are uſed as Inſtruments and Conductors, as it were, as our Saviour may probably ſeem to intimate in the Parable where the Lord ſpeaks to his Servants, *That they ſhould take away the one Talent from him which had no more, and beſtow it on him which had ten Talents.* So uncertain it is, whether this task ſhall be performed by them one of theſe ways, or by ſome other unknown courſe, that St. *Auguſtine* ingenuouſly confeſſes, he knows not what to make of it: Yet Cardinal *Bellarmine* ſays, he can eaſily aſſoil it, and can in theſe words find out Purgatory, and ſatisfaction for ſin after death, and a great deal more than I can underſtand: But truly, if he be able to ſpy Purgatory in this Text, eſpecially ſuch a one as he fancies to himſelf in his Books of that Argument, he has made uſe of better Glaſſes than ever *Galileo* found out. And I would to God, thoſe of his Party would conſider how much the weakneſs of their cauſe is argued even from hence, that they are forced to ground moſt of the Points controverted between us upon ſuch difficult places as theſe, of ſo ambiguous and uncertain meanings, and therefore equally obnoxious to any Mans Interpretation. There may yet be found out a convenient ſenſe of this place, eſpecially, if we will allow an Hebraiſm in thoſe words (which is frequent enough in the Evangelical Writings) of putting the third Perſon Plural to expreſs a Paſſive ſenſe, and then the meaning will be, *That when,* &c. *they may receive you, i. e.* That ye may be received *into everlaſting habitations:* Parallel to a like Phraſe in *Luke* 12. 12. *Thou Fool, this night ſhall they take away thy Soul from thee, i. e.* Thy Soul ſhall be taken from thee. And, if this ſenſe be true, as it is very

Par. III.

very likely, many of our Romiſh Adverſaries have ſpent much pains about this Text to no purpoſe.

38. But to leave quarelling: It is no very conſiderable matter, whether we have light upon the true ſenſe of theſe words, or no; or whether thoſe, to whom we have done good, have a ſhare in purchaſing for us an admiſſion into theſe everlaſting habitations, as long as we may infallibly hence conclude, that tho' it ſhould fall out, that *Abraham* ſhould forget us, and *Iſrael* become ignorant of us; yet certainly, God, (who alone, is inſtead of Ten Thouſand ſuch friends) he will keep a Regiſter of all our good actions, and will take particular care of us, to give us a juſt proportion of reward and harveſt of glory according to our ſparingneſs, or liberality in ſowing.

39. But would Almighty God have us ſuch mercenary Servants, ſo careful and projecting for our own advantage, that we ſhould not obey him without a Compact and Bargain? Is not He worthy thy ſerving, unleſs we firſt make our condition with him, to be ſure to gain and thrive by him? Is this a conſideration worthy and befitting the ingenuity and nobleneſs of a Chriſtian mind, *to have an eye unto the recompence of reward?* Is Chriſt alſo become a School-maſter unto us, as well as to the Jews, that we ſhould have need of Thunder and Blackneſs of ſmoke, and Voices to affright us, or Promiſes to win and allure us? Nay, have not your ears oftentimes heard, from ſuch places as this, an obedience of this nature diſgraced and branded for a ſervile ſlaviſh obedience; an obedience ordinarily made the mark and badge even of a formal Hypocrite, the worſt kind of Reprobates? *Obj.*

40. I confeſs, I could ſhew you a more excellent way than this, if Men were ordinarily fitted and qualified for the receiving of it: And that is St. *Paul*'s more excellent way of Charity: the keeping of God's Commandments meerly out of the love of his goodneſs and conſideration of his infinite inconceivable holineſs: *And he that can receive this, let him receive it*, and thrice happy and bleſſed ſhall he be of the Lord: But in the mean time, let him not be forward to judge his fellow-ſervants, if they acknowledge themſelves ſo far guilty of weakneſs and imperfections, that they have need to receive ſtrength and encouragement in this their painful and laborious race, *by looking forward unto the glorious prize of their high calling in Jeſus Chriſt.* *Sol.*

41. Surely God is wiſe enough to contrive the ſureſt courſe, and to ſet down the beſt and likelieſt means for perſuading us to his ſervice, and the obedience of his Commandments: He is able to enquire and ſearch into the moſt retired corners of our wicked, deceitful hearts, and thereby knowing our temper and diſpoſition, he is able beſt to preſcribe us a method and diet ſuitable to our conſtitutions. Therefore, if he out of his infinite wiſdom, and the conſideration of what encouragements we ſtand in need of, hath thought it fit to annex to every Precept almoſt, a promiſe of happineſs, or a threatning of unavoidable danger to the tranſgreſſours; What art thou, O Man, that thou dareſt take upon thee to calumniate his proceedings, and to preſcribe better directions than he has thought fit!

42. I beſeech you therefore (my beloved Brethren) by all means make uſe of any advantages, which may ſerve to render you more earneſt, more eager, and reſolute in your obedience to thoſe holy and perfect Commandments which he hath enjoyn'd you: If you cannot find your ſelves arrived as yet to that height of perfection, as that Love and Charity cannot wreſt from you ſufficient carefulneſs to obey him; Let fear have its operation with you, fear and horrour of that terrible iſſue which ſhall attend the wilful and habitual tranſgreſſours of his Laws: And you need not ſuſpect this courſe as unwarrantable, for you ſhall have St. *Paul* for your example, even that *Paul* for whoſe miraculous converſion, Chriſt was pleaſed himſelf in Perſon to deſcend from his Throne of Majeſty: that *Paul* who laboured in the Goſpel more than all the reſt of the Apoſtles: that *Paul*, whoſe joy and hearts comfort it was to be afflicted for the Name of Chriſt: Laſtly, that *Paul*, who for a time was raviſhed from the Earth to the third Heaven after a moſt inexpreſſible manner, and there heard things that cannot be uttered; This *Paul*, I ſay, ſhall be your example, who after all theſe things, found it yet a convenient motive, and received great encouragement and eagerneſs to proceed in his moſt bleſſed converſation, even from this fear, *Leſt, whilſt he preached to others, himſelf ſhould become a caſtaway.*

43. And when Fear has done its part, let Hope come in; Hope of that happy Communion, which you ſhall once again have with thoſe friends which may be purchaſed in this life at at ſo eaſie a rate; Hope of that eternal weight and burden of joy and glory, which is reſerved in Heaven for you if you hold faſt (a) *the rejoicing of the Hope ſtedfaſt unto the end:* Let a comfortable meditation of theſe things encourage and hearten you to proceed from one degree of holineſs to another, till *we all come in the unity of the Faith and of the knowledge of the Son of God to a perfect Man, to the meaſure of the fulneſs of the ſtature of Chriſt:* And for an example in this, take that whole cloud of witneſſes muſtered together (in *Heb.* 11.) Or, if they will not ſerve the turn, take an Example above all

(a) Heb, 3. 6.

all examples, an Example beyond all imaginable exceptions, even our bleſſed Saviour Jeſus Chriſt himſelf, concerning whom the Author of the ſame Epiſtle (it was St. *Paul* ſure) ſaith *Chap.* 12. That *for the joy that was ſet before him, deſpiſed the ſhame, and endured the Croſs*, &c.

44. God knows, we have need of all manner of encouragements, and all little enough for us, ſo ſluggiſh and immoveable, ſo perverſe and obſtinate are we: Therefore for God's ſake, upon any terms, continue in the Service of Chriſt, make uſe of all manner of advantages, and tho' ye find hope, or fear, predominate in you, (theſe ſervile affections, as they are commonly called) yet for all that, faint not, deſpair not, but rather give thanks to Almighty God: and God who ſees ſuch good effect of his Promiſes and Threatnings in you, (of which all the Scripture is full from one end to the other) will in his good time fill your hearts full of his Love, even *that perfect love which caſteth out fear*, and of that perfect Love which ſhall have no need of Hope, He will perfect that his good work in you unto the end.

45. To conclude all; Whether ye ſhall perform this Commandment of Chriſt, or whether ye ſhall not perform it, it cannot be avoided, Everlaſting habitations ſhall be your reward: Only the difference is, Whether ye will have them of your Enemies providing, whether ye will be beholden to the Devil and his Angels, your ancient mortal Enemies to prepare everlaſting Dwellings for you; *And who can dwell in everlaſting fire*, (ſaith the prophet) *Who can dwell in continual burnings?* Or, whether ye will expect them from the aſſiſtance of thoſe juſt perſons, whom you have by your good works eternally obliged to you, even thoſe bleſſed and glorious Habitations, which God the Father Almighty hath from the beginning of the world provided and furniſhed for you; which God the Son by his meritorious Death and Paſſion hath purchaſed for you; and for the admiſſion whereunto, God the Holy Ghoſt hath ſanctified, and adorned you, that in thankfulneſs and gratitude you your ſelves may become everlaſting Habitations, pure and undefiled Temples for him to dwell in for ever and ever. Now unto theſe glorious and everlaſting Habitations God of his infinite mercy bring us, even for Jeſus Chriſt his *ſake*: To whom with the Father, *&c.*

The Seventh Sermon.

LUKE XIX. 8.

——*And if I have defrauded any Man by forged cavillation I reſtore unto him fourfold.*

THE *Son of Man* (ſaith our Saviour of Himſelf in the end of this ſtory) *is come to ſeek and ſave that which was loſt* (a). And how careful and ſolicitous he was in the diſcharge of this employment and buſineſs about which his Father ſent him; this ſtory of *Zaccheus* (out of which my Text is taken) will evidently and livelily diſcover. For here we have a Man, that among Ten Thouſand one would think were the moſt unlikely to become a Diſciple of Chriſt's, ſo indiſpoſed he was for ſuch a change, ſo unqualified in all reſpects. For firſt, he was rich, as the third verſe tells us; and if that were all his fault, yet in our Saviour's judgment, which was never uncharitable, being ſo clogg'd and burdened with theſe *impedimenta* (as even the Heathens could call Riches) it would be as hard for him to preſs through and enter in at the ſtreight gate, without uneaſing and freeing himſelf from them, as for a Camel to go thro' the eye of a Needle.

2. But ſecondly, theſe his Riches, as it would ſeem, were ſcarce well and honeſtly gotten. For his trade and courſe of life, was a dangerous trade, obnoxious to great, almoſt irreſiſtible, temptations: A great meaſure of grace, would be requiſite to preſerve a Man incorrupt and undefiled in that courſe: and ſo ill a name he had gotten himſelf, that all that afterwards ſaw Chriſt's familiarity with him, were much offended and ſcandalized at it; for we read in the ſeventh verſe, (b) *that when they all ſaw it, they murmured, ſaying, that he was gone in to lodge with a ſinful Man*; with one famous and notorious for a great oppreſſor.

(a) Ver. 10. (b) Ver. 7.

3. Yet notwithſtanding all this, ſuch was the unſpeakable mercy and goodneſs of Chriſt, that even of this Stone, ſo ſcorned and rejected of all the people, (a) *he raiſed a Son unto Abraham*, as we find in the ninth verſe. And to bring this to paſs, he took occaſion even from a vain curioſity of this *Zaccheus*, an humour of his, it may be ſuch a one as afterward poſſeſſed *Herod* (tho' God knows he had not the ſame ſucceſs) namely, to ſee ſome ſtrange work performed by Chriſt, of whom he had heard ſo much talk. This opportunity, I ſay, our Saviour took to perform an admirable miracle, even upon the Man himſelf; and that he brought about by as unlikely a courſe, only with inviting himſelf to his houſe: By which unexpected affability and courteſie of our Saviour, this ſo notorious and famous Publican and Sinner was ſo ſurprized with joy and comfort, that preſently he gives over all thought and conſideration of his trade, as a thing of no moment; and being to receive Chriſt into his houſe, and knowing how ill agreeing Companions Chriſt and Mammon would prove in the ſame Lodging; he reſolves to ſweep it and make it clean, for the entertaining of him; he empties it of that droſs and dung wherewith before it was defiled; half of his eſtate goes away at a clap upon the poor, and the remainder, in all likelihood, is in great danger to be conſumed by that noble and generous offer which he makes in the words of my Text: *Whomſoever I have defrauded by forged cavillation, I reſtore*, &c.

4. In which words I ſhall obſerve unto you theſe two General Parts: Firſt, *Diviſion.* a Diſcovery, and, it may be, confeſſion of his beloved boſom ſin, the ſin of his
1. Trade, in theſe words: *If I have defrauded any Man*, or *whomſoever I have defrauded.* Secondly, Satisfaction tendered in the words following: *I reſtore unto him*
2. *fourfold.* In the former General, we may take notice of two particulars: 1. *Zaccheus* his willingneſs and readineſs of his own accord to diſcover and confeſs his ſin, when he ſaid, *Whomſoever I have defrauded.* And 2. the nature and hainouſneſs of the crime diſcovered, which is called a *defrauding by forged cavillation*; or, as ſome Tranſlations read, *with falſe accuſation.* In the ſecond General likewiſe (which is the ſatisfaction tendered by *Zaccheus*) there offer themſelves two particulars more, namely, 1. So much of the ſatisfaction as was neceſſary to be performed, by vertue of an indiſpenſable Precept, and that is Reſtitution in theſe words, *I reſtore unto him.* 2. That which was voluntary and extraordinary, namely, the meaſure and exceſs of this Reſtitution which he profeſſeth ſhould be *fourfold.* Of theſe two parts therefore, with their ſeveral particulars in the ſame order as they have been propoſed, briefly, and with all the plainneſs and perſpicuity I can imagine: And, 1. Of the former General, and therein of the firſt Particular, namely, *Zaccheus* his readineſs to confeſs his Sin in theſe words: *If I*, &c.

5. I ſaid even now only, It may be this was a confeſſion of his crime; but now I will be more reſolute, and tell you peremptorily, this was a confeſſion: for without all queſtion, *Zaccheus*, as the caſe ſtood now with him, was in no humour of juſtifying himſelf, he had no mind to boaſt his integrity in his Office: Or, if he had, he might be ſure that common fame (if that were all, yet that alone) might be a ſufficient argument, at leaſt too great a preſumption againſt him, to confute him. But to put it out of queſtion: Our Saviour himſelf, by applying the tenth verſe of this Chapter to him, acknowledgeth him for a ſinful undone Man; one that had ſo far loſt himſelf in the wandring mazes of this wicked world, that unleſs Chriſt himſelf had taken the pains to ſearch and enquire after him, and having found him, by the power and might of his Grace to reſcue and recover him from the error of his ways, by reſtoring him his eyes, whereby he might take notice towards what a dangerous precipice he was haſtening, there had been no poſſibility but at laſt he muſt have needs fallen headlong into the gulf of deſtruction.

6. Now it being, I ſuppoſe, evident, that *Zaccheus* was guilty, and that in a high degree, and openly and ſcandalouſly guilty of the crime here diſcovered; there is no doubt to be made, but that he who was ſo willing to unlock and diſperſe his ill-gotten treaſures, would not begin to divert his covetouſneſs upon his ſins, he would not hoard them up, but would place his glory even in his ſhame; and whereas he had been the ſervant and ſlave of ſin, he would wear his ſhackles and fetters, as ſigns of the glorious victory, which through Chriſt he had won, and emblems of that bleſſed change which he found in himſelf, being reſcued from the baſeſt ſlavery that poſſibly can be imagined, into the glorious liberty of the Sons of God.

7. But it may be, you will ſay, Suppoſe *Zaccheus* did freely and voluntarily confeſs his ſin to Chriſt, who had authority to forgive him his ſins, tho' he had never diſcover'd them: what collection ſhall be made from hence? *Zaccheus* might be as bold as he would with himſelf; but as for us, his example ſhall be no rule to us; we thank God this is Popery in theſe days, and ſince we have freed our ſelves from this burden, we will not be brought into bondage to any Man; we will confeſs our ſins, I warrant you, only to God, who is only able to forgive us them: as for the Miniſter, it may be, we will ſometimes be beholden to him to ſpeak ſome comfortable words now and then to us, when we are troubled in conſcience, and we have not been taught to go any further.

S. I

(a) *Ver.* 9.

8. I confeſs I find no great inclination in my ſelf, eſpecially being in the Pulpit, to undertake a controverſie, even where it may ſeem to offer it ſelf, much leſs to preſs and ſtrein a Text for it, for I deſire to have no Adverſaries in my Preaching, but only the Devil and Sin. Only having now mentioned Confeſſion, and conſidering how much the Doctrine of our holy Mother the Church hath been traduced, not only by the malice and detraction of our profeſſed enemies of the Church of *Rome*, but alſo by the ſuſpicious ignorance and partiality of her own children; who out of a liking of the zeal, or rather fury, of ſome former Proteſtant Writers, have laid this for a ground of ſtating Controverſies of our Religion: That that is to be acknowledged for the Doctrine of theſe Reformed Churches, which is moſt oppoſite and contradicting to the Church of *Rome*. So that as the caſe goes now, Controverſies of Religion are turned into private quarrels, and it is not ſo much the Truth that is ſought after, as the ſalving and curing the reputation of particular Men.

9. Theſe things therefore conſidered, truly for my part, I dare not take upon me ſo much to gratify the Papiſts, as to think my ſelf obliged to maintain many incommodious ſpeeches of ſome of our Divines in this point. *Hoc Ithacus velit & magno mercentur Atridæ*---- They will never be unfurniſhed of matter to write Books to the worlds end, if this ſhall be the method of ſtating Controverſies. Oh what an impregnable cauſe ſhould we have againſt the Church of *Rome*, if we our ſelves did not help to weaken and betray it, by mixing therewith the intereſts and conceits of particular Men.

10. Give me therefore leave, I pray you, to give you the ſtate of the Queſtion, and the Doctrine of our Church, in the words of one who both now is, and for ever will worthily be accounted, the glory of this Kingdom. (*a*) "Be it known (ſaith he) to our "Adverſaries of *Rome*, (add alſo, to our Adverſaries even of *Great Britain*, who ſell "their private fancies for the Doctrine of our Church) that no kind of Confeſſion, "either publick or private, is diſallowed by our Church, that is any way requiſite for "the due execution of that ancient *Power of the Keys*, which Chriſt beſtowed upon his "Church. The thing which we reject, is that new picklock of Sacramental Confeſſion "obtruded upon mens Conſciences, as a matter neceſſary to Salvation, by the Canon "of the late Conventicle of *Trent*, in the 14. Seſſion.

11. And this truth being ſo evident in Scripture, and in the Writings of the ancient beſt times of the Primitive Church. The ſafeſt Interpreters of Scripture, I make no queſtion, but there will not be found one perſon amongſt you, who when he ſhall be in a calm impartial diſpoſition, that will offer to deny: For, I beſeech you, give your ſelves leave impartially to examine your own thoughts. Can any Man be ſo unreaſonable as once to imagine with himſelf, that when our Saviour after his Reſurrection, having received (as himſelf ſaith) all power in Heaven and Earth, having led captivity captive, came then to beſtow gifts upon Men: when he, I ſay, in ſo ſolemn a manner (having firſt breathed upon his Diſciples, thereby conveying and inſinuating the Holy Ghoſt into their hearts) renewed unto them, or rather confirmed and ſealed unto them that glorious Commiſſion, which before he had given to *Peter*, ſuſtaining, as it were the perſon of the whole Church; whereby he delegated to them an authority of binding and looſing ſins upon earth, with a promiſe, that the proceedings in the Court of Heaven, ſhould be directed and regulated by theirs on earth: Can any Man, I ſay, think ſo unworthily of our Saviour, as to eſteem theſe words of his for no better than complement; for nothing but Court-holy-water?

12. Yet ſo impudent have our Adverſaries of *Rome* been in their dealings with us, that they have dared to lay to our charge; as if we had ſo mean a conceit of our Saviour's gift of the Keys, taking advantage indeed from the unwary expreſſions of ſome particular Divines, who out of too forward a zeal againſt the Church of *Rome*, have bended the ſtaff too much the contrary way; and inſtead of taking away that intolerable burden of a Sacramental, neceſſary, univerſal Confeſſion, have ſeem'd to void and fruſtrate all uſe and exerciſe of the Keys.

13. Now, that I may apply ſomething of that, which hath now been ſpoken, to your hearts and conſciences. Matters ſtanding as you ſee they do; ſince Chriſt, for your benefit and comfort, hath given ſuch authority to his Miniſters upon your unfeigned repentance and contrition, to abſolve and releaſe you from your ſins: why ſhould I doubt, or be unwilling to exhort and perſuade you to make your advantage of this gracious promiſe of our Saviour's? Why ſhould I envy you the participation of ſo heavenly a bleſſing? Truly, if I ſhould deal thus with you, I ſhould prove my ſelf a malicious, unchriſtian-like, malignant Preacher; I ſhould wickedly and unjuſtly, againſt my own conſcience, ſeek to defraud you of thoſe glorious Bleſſings which our Saviour hath intended for you.

14. Therefore, in obedience to his gracious will, and as I am warranted, and even enjoined, by my holy Mother the Church of *England* expreſly, in the Book of Common-Prayer, in the Rubrick of Viſiting the Sick (which Doctrine this Church hath likewiſe embra-

(*a*) Biſhop *Uſher*'s Anſwer to the Jeſuit. Cap. of Confeſſion, *p.* 84.

embraced ſo far) I beſeech you, that by your practice and uſe, you will not ſuffer that Commiſſion, which Chriſt hath given to his Miniſters, to be a vain form of Words, without any ſenſe under them, not to be an antiquated, expired Commiſſion, of no uſe nor validity in theſe days: But whenſoever you find your ſelves charged and oppreſſed, eſpecially with ſuch crimes as they call *Peccata vaſtantia conſcientiam*, ſuch as do lay waſte and depopulate the conſcience, that you would have recourſe to your ſpiritual Phyſician, and freely diſcloſe the nature and malignancy of your diſeaſe, that he may be able, as the cauſe ſhall require, to proportion a remedy, either to ſearch it with corroſives, or comfort and temper it with oyl. And come not to him, only with ſuch a Mind as you would go to a learned Man experienced in the Scriptures, as one that can ſpeak comfortable quieting words to you, but as to one that hath authority delegated to him from God himſelf, to abſolve and acquit you of your ſins. If you ſhall do this, aſſure your Souls that the underſtanding of Man is not able to conceive that tranſport and exceſs of joy and comfort which ſhall accrue to that mans heart, that is perſuaded, that he hath been made partaker of this Bleſſing, orderly and legally, according as our Saviour Chriſt hath preſcribed.

15. You ſee, I have dealt honeſtly and freely with you; it may be more freely than I ſhall be thanked for: But I ſhould have ſinned againſt my own Soul, if I had done otherwiſe; I ſhould have conſpired with our Adverſaries of *Rome* againſt our own Church, in affording them ſuch an advantage to Blaſpheme our moſt holy and undefiled Religion. It becomes you now, tho' you will not be perſwaded to like of the practice of what, out of an honeſt heart, I have exhorted you to; yet for your own ſakes, not to make any uncharitable conſtruction of what hath been ſpoken. And here I will acquit you of this unwelcome Subject, and from *Zaccheus* his confeſſion of his ſin, I proceed to my ſecond particular, namely, the nature and heinouſneſs of the crime confeſſed, which is here called a *defrauding another by forged cavillation.*

16. The crime here confeſſed, is called in Greek, *Sycophancy*; for the words *Part* II. are, Εἴ τινος τι ἐσυκοφάντησα. For the underſtanding of which word in this place, we ſhall not need ſo much to be beholden to the Claſſical Greek Authors, as to the *Septuagint*, who are the beſt Interpreters of the Idiom of the Greek Language in the Evangelical Writings. Two reaſons of the word Συκοφάντης are given, the one by *Iſther in Atticis*, the other by *Philomneſtus de Sminthiis Rhodiis*, both recorded by *Athaneus* in that treaſury of ancient Learning, his *Deipnoſophiſts*, in the third Book: which becauſe they are of no great uſe for the Interpretation of St. *Luke*, I willingly omit.

17. Now there are four ſeveral words in the Hebrew, which the Seventy Interpreters have rendred in the Old Teſtament by the word Συκοφάντης, and the verbal thereof Συκοφαντέω. One whereof ſignifies to abalienate or wreſt any thing from another by fraud and ſophiſtry, oppoſed to another word in the ſame language, which imports to rob by plain open force and violence, (a) *Job* 25. 9. *Pſal.* 119. 121. *Prov.* 28. 3. *Eccleſ.* 4. 1. as likewiſe in *Pſal.* 71. 4. *Prov.* 14. 33. A ſecond word ſignifies to deal captiouſly and fallaciouſly with another, (b) *Lev.* 29. 11. a third implies, a puniſhment or Mulct, (which as the Latin word *mulcta* will bear it) is either inflicted on the body or the purſe. And the laſt ſignifies, to circumvent, or rather indeed to roll himſelf upon another, *Gen.* 43. 18. (c)

18. Out of all which expreſſions in the Hebrew compounded together, we may extract a full ſenſe of the Crime here confeſſed by *Zaccheus*, and rendred in the Greek Original by Συκοφαντέω, (eſpecially if we have reſpect to *Zaccheus* his office and trade of life, which was to be a Maſter of the Publicans in that part of the Country where he lived, *i. e.* one who had chief authority in receiving the rents and cuſtoms due from thence to the Empire:) *Zaccheus* his crime therefore (as may likewiſe be collected from that counſel which St. *John* the Baptiſt gave to the Publicans who came to his Baptiſm; which was, *that they ſhould exact no more than was their due*:) His crime, I ſay, was to ring and extort from his poor Country-men, either by fraud and falſe ſuggeſtions, or by violence, more than was due from them to the Empire: to enrich his private Coffers by the ſpoils of the miſerable Inhabitants; to roll himſelf upon them and overwhelm them, by exactions for his private benefit: for that end, pretending the rights and neceſſities of State, and thereto tentering and ſtreining to the uttermoſt, that power and authority wherewith he was inveſted from *Rome.*

19. Theſe kind of Officers, tho' they were of good reputation with the *Romans*, as we may collect out of ſeveral Orations of *Cicero*, for by their place they had the priviledge to be reckoned among the *Equites Romani*: yet in the Countries wherein they lived, eſpecially in *Jewry*, a tenacious covetous Nation, they were the moſt odious perſons upon the earth: inſomuch as the very name of a Publican was grown into a Proverb, expreſſing a perſon that deſerved at all mens hands infamy and hatred. This therefore was *Zaccheus* his crime, this is that which he calls by as odious a name of Sycophancy. But to leave this general diſcourſe of the name (for in your behalf, I am weary of an argument

(a) Job 25. 9. Pſal. 119. 121. Prov. 28. 3. Eccl. 4. 1. (b) Lev. 29. 11. (c) Gen. 43. 18.

ment ſo uſeleſs to you) I will not try what advantage every one of us may make from *Zaccheus* his behaviour in this place.

20. You ſee here *Zaccheus* (tho' he was a Man exalted above the ordinary rank of Men, yet he) deals ſomething plainly and homely with himſelf, when he can afford himſelf no better a name than Sycophant; a title of ſo odious and hateful a ſignification, that the Devil himſelf has not got ſo diſgraceful a name as that: For he is called but Satan, or Διάβολος, that is, as the Holy Ghoſt himſelf interprets it, *an accuſer of the brethren.* And tho' even that be a ſufficient crime, yet it is counted a more plauſible generous ſin, out of hatred, and rancour, and ill nature by falſe accuſations, to endeavour the ſubverſion of ones enemy, than by baſe dilating and informing, only for the hope of a little gain to himſelf, to procure the overthrow of his Neighbours Eſtate and Reputation; which is the condition of a Sycophant.

21. From hence then we may be taught how differently we ought to behave our ſelves in the diſcovery of our own, and other mens ſins. If our Brother hath offended, we are to ſoften and qualify his ſin, to think charitably of him notwithſtanding, and to frame our ſelves excuſes, that the matter may not be ſo bad as is generally ſuppoſed; as likewiſe hope, that hereafter, by a reformed life, he may redeem and cancel his fore-paſt trangreſſions. And ſo we ſee even *John Baptiſt* himſelf (tho' a Man of no plauſible Court-like behaviour, yet) giving his advice to theſe Publicans, he would only call that an exacting more than was due, which *Zaccheus* here in himſelf moſt boiſterouſly terms Sycophancy. Whereas towards our ſelves, we muſt be tetrical and almoſt uncharitable; we muſt not *break our own heads with precious Balm*, as the Pſalmiſt ſpeaketh, that is, by ſoftned oily excuſes, aggravate and aſſiſt our own diſeaſe.

22. Secondly conſider, that *Zaccheus* his ſin, which he deals ſo roughly and diſ- courteouſly withal here, was his beloved boſom ſin, the ſin of his trade and courſe of life, a ſin in whoſe company and ſociety, he had always been brought up; his *Peccatum*, εὐπερίστατον, (as St. *Paul* moſt elegantly calls it) *(a) the ſin that doth ſo eaſily beſet him*, or rather, that doth ſo well and fitly encompaſs him, that doth ſo exactly ſuit with him. For ordinarily, every Man hath ſome one particular ſin, that fits his humour better, and fits cloſer to him, like a well made Garment, than any other. (And I think this expreſſion renders St. *Paul*'s *peccatum* εὐπερίστατον, reaſonably well.) Other ſins are either too ſtreight for him, and do continually vex and gird him, ſo that he can take but little comfort in them: And ſuch are ſins againſt a mans conſtitution and temper: as for example, one act of Adultery, tho' for the time pleaſant, would yet afterwards more torment and afflict a covetous mans conſcience, than the devouring, it may be, of a whole Country. Or elſe they hang looſe about him, ſo that tho' they be eaſie and delightful ſometimes, yet to wear them continually, would prove tedious and irkſom. But his dearly reſpected ſin, is good company at all times for him; and, ſo he may have leave to enjoy but that, he cares not much what becomes of all the reſt. *Uſe 2.*

23. As for inſtance, that I may preſs a little nearer to your conſciences. Put the caſe there were any one in this company, a covetous oppreſſing perſon, ſuch a one as *Zaccheus*; I'll warrant, he would have been content, that I ſhould rather have taken any Text in the Bible than this: he would have been pleaſed, nay, even rejoyced, to hear me inveigh bitterly againſt any other ſin beſides: Yea, he would willingly, in his own thoughts have joyn'd with me againſt any Man living; for thereby he would be apt to juſtifie himſelf in his own eyes, and to ſay in his thoughts, The Preacher indeed is very earneſt in God's behalf againſt ſome body, but I thank God I am righteous all this while, I am not at all concerned in it: Nay, it may be he would have been content to have taken my part even againſt himſelf too, in any other ſin beſides this.

24. But now, that I begin to ſet my ſelf againſt his darling, only favourite ſin, the delight of his Soul, and, as it were, the breath of his noſtrils, he will by no means endure it. What? (thinks he) is there not room enough in all the Old and New Teſtament for this Preacher to expiate in; are there not a Thouſand precepts, and almoſt as many ſtories in the Bible, and muſt he needs ſingle out this? Am I the only perſon that he muſt aim at? Or if he would needs be meddling with me, could he not ſpare me, at leaſt in this one ſmall ſin? Let him do his worſt to the reſt of my ſins; let him draw blood from me in any other place beſides this: but this is a very ſucking of my hearts blood; is a renting to my bowels. The Lord ſurely will be merciful to me in this ſin only; *Lo, is it not a little one, and my Soul ſhall live* in pleaſure and happineſs. And ſuch thoughts as theſe would the laſcivious perſon have entertained, if I had light upon his Text; and ſo the reſt.

25. But as for our new Convert *Zaccheus*, (and I beſeech you let him be herein your example) he deals not ſo mercifully, no not with his dearly loved ſin of Oppreſſion: No, he is ſo far from that, that as if, in all other reſpects, he had been the moſt innocent holy Man alive; he cannot remember, that his conſcience is troubled with any ſin beſides:

(a) Heb. 12. 1.

All his aim and ſpight is directed againſt this only ſin, which having rooted out of his heart, he ſuppoſes he ſhall then be worthy to entertain his new invited bleſſed Gueſt.

26. And to ſay the truth, if a heart once enlighten'd by grace, find ſo much courage, as to be able to prevail againſt his *peccatum ἐυπερίστατον*, it will be an eaſie ſecure skirmiſh and reſiſtance that all the reſt will afford him: Hereupon, ſaith our Saviour to the Phariſees who were covetous, *If you give your Riches to the poor, all things ſhall become pure unto you:* As if he ſhould ſay, this ſin of Covetouſneſs is the main chain whereby the Devil holds you captive at his pleaſure; ſtrein and force your ſelves only to break this chain, and then you ſhall be free indeed in perfect liberty; all your other ſins will be only to you as the green withs were to *Sampſon*, even as *threads of tow that have ſmelled the fire.*

27. Pertinent to this may that ſaying of our Saviour's be in the 13 of St. *John*'s Goſpel; where giving his Diſciples a bleſſed Example of Humility, in vouchſafing to waſh their feet; when it came to St. *Peter*'s turn, he would by no means endure it. But after our Saviour had ſomewhat ſharply rebuked him; Well, ſays he, ſince thou wilt deſcend ſo far, as to waſh me, (*a*) *Lord, not my feet only, but my hands and my head:* Leave not the work unperfect, ſince thou wilt begin to cleanſe and ſanctifie me, perfect this thy good work unto the end. Our Saviour replies, (*b*) *He that is waſhed, needeth not, ſave to waſh his feet, but is clean every whit.* As if he ſhould ſay, If thou wilt take ſo much care, as to cleanſe and purifie ſuch parts as by continual exerciſe and travel, are moſt ſubject to be defiled, it will be an eaſie matter to preſerve thy ſelf pure thro' all the reſt. Thus *Zaccheus* having ſearched out the head and fountain, whence all thoſe noyſom luſts which appeared in his life, did flow, he ſuppoſes he ſhall ſufficiently purifie the ſtreams thence iſſuing; if he can once cleanſe the ſpring. Which he proceeds to perform, in my ſecond General; which is the ſatisfaction by him tendred in lieu of his former oppreſſions, in theſe words, *I reſtore unto him four-fold.* In the handling of which, I will, according to my promiſe, begin with the firſt particular thereof, namely, ſo much of this ſatisfaction, as is neceſſary to be performed by vertue of an indiſpenſable precept, which is of Reſtitution, in theſe words, *I reſtore unto him.*

28. There is a Doctrine blown about and diſperſed by a ſort of Preachers in the reformed Churches, and greedily imbraced by their Followers and Proſelytes, be-
Gen. II. Part 1. cauſe they are perſuaded, that themſelves are the moſt intereſted in it; which teacheth, that no Man has any right or propriety in the goods and riches which he poſſeſſeth, unleſs he be one of God's elect faithful ſervants. So that thoſe who are reſolved to account themſelves in this number, and to exclude from this Society, all others who ſuit not with their humours; ſuch, I ſay, are apt too forwardly to think all others no better than Uſurpers of their Patrimony and Inheritance. The dangerous effects and conſequences of which Doctrine (eſpecially where power has not been wanting to make the beſt uſe and advantage of it) was wofully diſcovered in thoſe tumults, which not very long ſince were raiſed in *Germany*, eſpecially in *Weſtphalia*, about the City of *Munſter*.

29. This Doctrine I ſuppoſe was borrowed eſpecially from the Jeſuits, who upon the ſame grounds, have entituled their Catholick King to almoſt all the Weſtern parts of the World; whereby many Millions of poor Souls have been moſt inhumanly and barbarouſly maſſacred, to make way for the ſuppoſed right owners the *Spaniards*, as we find teſtified with horrour and deteſtation, even by many ingenuous honeſt-hearted Writers of their own Nation.

30. Neither the time nor my Text will allow me leiſure to ſtand long upon the confuting of this pernicious Doctrine, I will only oppoſe to it that ſaying of the Pſalmiſt, *The Earth is the Lords, but he hath given it to the children of Men*: No Man alive hath any right in the goods of this world, but only by a gift from God; and by his gift, all the Children of Men, without exception, are inſtated in it; ſo that no pretence of Religion or Election can be ſufficient for one to diſſeize another Man, of what condition or quality ſoever he be, that is once legally poſſeſſed of them.

31. Therefore, whoſoever he be, that whether by fraud, or violence, or any other title, ſhall invade, or uſurp upon the rights of another, he does, as much as in him lies, without any warrant, nullifie the gift of God, and takes upon him to oppoſe and thwart his moſt wiſe providence; ſetting up himſelf as it were in God's ſeat, and dethroning him, eſtabliſhing a new order of providence of his own. And thinkeſt thou that doeſt theſe things, that thou ſhalt eſcape the Judgment of God? Canſt thou imagine, that he will patiently endure to ſee his Judgments reverſed, or his Mercies evacuated by thee? That whereas he hath ſaid, *I will bleſs this Man, and enlarge his bounds upon the Earth*; thou ſhouldſt take upon thee to ſay on the other ſide, Let God deal as mercifully as he pleaſeth to this Man, but I know what I am reſolved of, I am determined to cruſh and grind him to powder; I am reſolved that his children ſhall beg at my gates, and not be ſatisfied; they ſhall bow unto me, and not be regarded. What a wretched unworthy opinion muſt ſuch a one of neceſſity entertain of God?

32. And

(*a*) John 13. 9. (*b*) Ver. 10.

32. And I beſeech you, do not think that this is only a Rhetorical forced ſtreining of a Point. The Holy Ghoſt will tell you as much in expreſs terms, (a) *Prov.* 14. 31. and again, *Prov.* 17. 5. *He that oppreſſeth the poor, reproacheth his Maker.* He ſets his mark and brand of infamy almoſt upon all God's glorious Attributes; as if God had not power enough to maintain the poor Man againſt his Adverſary; as if he had not wiſely enough diſpenſed his bleſſings; as if he would not ſuffer God to extend his Mercies but upon whom himſelf ſhall pleaſe; and ſo of the reſt.

33. But I will now, for your ſakes, tranſgreſs ſomething the limits of my Text, and whereas I ſhould only meddle with the unlawfulneſs of detaining goods gotten by oppreſſion, and ſycophancy, I will make the ſubject more general in this Propoſition, which I beſeech you heedfully to attend, and hereafter ſeriouſly to conſider of: This therefore I ſay and teſtifie, *That whoſoever he be, whoſe Conſcience ſhall convince him, that he hath gained any thing by an unlawful courſe, if he reſolve not to reſtore it, and die in that reſolution, it is impoſſible he ſhould be ſaved.* For the confirming which Propoſition, inſtead of many, almoſt infinite, unanſwerable reaſons, I will only make uſe of two each of them drawn from the impoſſibility in ſuch a Man of performing two duties, moſt neceſſarily required at every Mans hands that profeſſeth Chriſtianity; the one whereof is Prayer; the ſecond, Repentance. *Doct*

34. Concerning Prayer, I will demonſtrate, That he can neither ſeriouſly give God thanks for beſtowing upon him thoſe Riches which he calls Bleſſings; nor ſecondly, deſire Gods bleſſing upon thoſe Riches. For the firſt, without queſtion, if ſuch a one ſhall dare to open his Mouth to give God thanks for his Riches, it will prove to him a greater ſin than the unjuſt unlawful, gathering of them, as the Pſalmiſt ſaith, *His very Prayers ſhall be turned into ſin*; for thereby he will entitle the juſt righteous God unto his abominable ſin. Dares ſuch a Man, with any confidence give thanks to Almighty God for ſuffering him to be his Enemy in oppreſſing and perſecuting, it may be, God's faithful beloved ſervants, for ſuffering him to be an inſtrument of the Devils? Therefore, if there be any ſuch that hear me this day, (yet I hope, nay, I am almoſt confident, there is not) but, and if there be, let me beſeech him, that of all things in the world, he will take heed of giving thanks, let him rather proceed on blindly in his ſin, and put out of his mind all thought and conſideration of God; for never any Heathen could offer him ſuch an indignity as this, no not *Epicurus* nor *Diagoras* himſelf.

35. In the ſecond place, how can ſuch a one deſire God to bleſs unto him, and increaſe thoſe Riches ſo unjuſtly gotten? Will he ſay, Lord make it appear unto the world, by bleſſing me in theſe my ungodly courſes that thou likeſt well of them, and that thou haſt been of conſpiracy with me in all mine ungracious projects; ſo ſhall the godly quickly be rooted out of the earth, for every one will take advantage to wrong another; If thou wilt bleſs me, every one will be ready to tread in my ſteps. We ſee a Man in ſuch a ſtate cannot ſeriouſly pray no kind of Prayer, unleſs he purpoſe to mock God to his face, ſo that he has defrauded himſelf of one neceſſary means of Salvation: But that which follows is of greater importance yet.

36. There is nothing wherein a Man (that is reſolved not to part with goods unlawfully gathered) can deal with more deſpightful petulancy and uncivility with God, than by offering to pretend to an unfeigned Repentance. It is much like the behaviour of *Charles* the Fifth unto God, who cauſed publick Prayers and Proceſſions to be made unto God for the delivery of the Pope in *Spain*, whom himſelf at the ſame time detained Priſoner in his own Caſtle St. *Angelo*, with a reſolution that howſoever thoſe Prayers wrought with God to pity his Vicar, yet till he had concluded Conditions for his own advantage with him, he ſhould never be releaſed: Juſt ſuch another Enterlude, and phantaſtical Pageant muſt this mans Repentance be.

37. He will ſay, perhaps: Lord, I confeſs, I cannot juſtifie thoſe ways and courſes whereby I procured my Wealth; it may be, to make way for my exceſs and ſuperfluity many a poor Soul (yet Richer in thy Grace and Favour than my ſelf) has been forced almoſt to ſtarve for penury and want. It may be there are ſtore of Orphans and Widows that are importunate upon thee for vengeance againſt my unchriſtian profeſſion; and I ackowledge, that for my demerits I am liable to be forced to drink the very dregs of thy fierce Wrath and Indignation for ever. I will therefore rely and caſt my ſelf upon thy Mercy and Pity, which yet, if I cannot purchaſe without the loſs and reſtitution of my ill-gotten Wealth, I will rather adventure upon thy fury; And tho' I know it to be a fearful thing and inſupportable miſery to fall into thy hands, as into the hands of an Enemy and Purſuer; yet upon no manner of conditions will I part with my Riches; No, not tho' I were now upon my Death-bed, being out of all hopes of ever enjoying any comfort and pleaſure my ſelf from them, and within few hours expecting to be convey'd into my everlaſting Priſon: yet rather than my Son, or my Kinſman (who even after reſtitution made of what is unlawfully got, might perhaps have remaining to him ſufficient to maintain him plentifully in this World) yet rather than he ſhall

(a) Prov. 14. and 31. and 17. 5.

ſhall abate any thing of that vanity and ſuperfluity which my exceſs of wealth will be able to bear, I will endanger the forfeiture of my inheritance in the land of the living.

38. But it may be, you will ſay, That it is an impoſſible thing for any Man
Obj. 1. that pretends to Chriſtianity, to have ſuch thoughts in him as theſe. I confeſs,
it is a hard thing for a Man to make ſuch a formal diſtinct Diſcourſe with himſelf
Sol. as this was: But conſider, whether ſuch a mans thoughts (which at an exigence
like this, are confuſedand tumultuous) yet if they were reduced into order and method, conſider, I ſay, whether they would not be digeſted into a ſenſe and meaning equivalent unto that which before I expreſſed; ſo that God who knows the bent and inclination of his heart (much better than himſelf) he will diſplay and diſcover them diſtinctly and legibly before his eyes, and will proceed againſt him, as if he had behaved himſelf towards him after ſuch an unworthy, more than Atheiſtical, Faſhion.

39. But again, it is poſſible, I may be replied upon, and have the caſe put, that
Obj. 2. a Man who hath unrighteouſly oppreſſed or defrauded his Neighbour, has not
means enough left to make ſatisfaction by reſtoring. And that is no extraordinary example, that Goods ill got ſhould have by the Juſtice of God Wings given them to fly away, and eſcape out of the hands of the purchaſers: Shall ſuch Men, becauſe they
are not able to reſtore, be concluded in ſuch a deſperate eſtate as before I have menti-
Sol. oned? No, God forbid! If in ſuch circumſtances a Man ſhall be unfeignedly ſorry for
his miſdeeds, and withal reſolve, if God ſhall hereafter bleſs him with abilities, to make reſtitution, our merciful God will accept of that good inclination of his heart, as if he had perfectly ſatisfied and reſtored to each Man his due: For without all queſtion, God will never condemn any Man becauſe he is not rich.

40. If it ſhall be again queſtioned, and the ſuppoſition made, that a Man (for
Obj. 3. example, a Tradeſman) cannot poſſibly call to remembrance each particular
mans name whom he hath wrong'd, (as indeed, it is almoſt impoſſible he
Sol. ſhould) what advice ſhall he take in ſuch a caſe? I anſwer, that he muſt in this caſe conſider, that by this ſin, he hath not only wrong'd, his Neighbour, but God alſo; therefore ſince he cannot find out the one, let him repay it to the other: Let him be ſo charitable, and do that kindneſs to God, as to beſtow it in Alms upon his poor ſervants: Or, ſince God himſelf is grown ſo poor and needy, (eſpecially in this Kingdom) that he hath not means enough to repair his own houſes, nor ſcarce to make them habitable, he may do well to reſcue God's Churches from being habitations of Beaſts, and ſtables for Cattel: or laſtly, which more concerns you, ſince God is here grown ſo much out of purſe, that he has not means enough to pay his own ſervants wages equal to the meaneſt of your houſhold ſervants, let not them any longer be the mocking ſtocks of thoſe *Canaanites*, your Enemies, that ſo ſwarm in your Land: here is a ſubject fit indeed for your Charity: and a miſerable caſe it is, God knows, that they ſhould be the perſons, who of all conditions of Men ſhould ſtand in greateſt need of your Mercy and Charity.

41. Oh! but will ſome Men ſay: we have found now at what the Preacher aimeth: all this ado about reſtitution is only to enrich the Clergy. If ſuch thoughts and jealouſies as theſe ariſe in your hearts, (as I know, by experience it is no unlikely thing they ſhould) O then, I beſeech you, for the Mercies of God, conſider in what a miſerable ſtate the Church muſt needs be, when the moſt likely courſe to keep the Miniſters of God from ſtarving, muſt be your ſins: When thoſe to whom you have committed your Souls in truſt, as they that muſt give God an account for them, ſhall thro' want and penury be rendred ſo heartleſs, and low-ſpirited, that for fear of your anger, and danger of ſtarving, they ſhall not dare to interrupt, or hinder you, when you run headlong in the paths that lead you to deſtruction: when out of faint-heartedneſs they ſhall not dare to take notice, no, not of the moſt ſcandalous ſins of their Patrons, but, which is worſt, be the moſt forward officious Paraſites to ſooth them in their crimes, and cry peace unto them, when God and their own Conſciences tell them that they are utter ſtrangers from it, and neither do, nor are ever likely to know the ways of peace: Laſtly, when theſe Meſſengers of God ſhall be the moſt ready to tell you, that thoſe Poſſeſſions and Tithes which have been wreſted out of Gods hands are none of Gods due, that they are none of the Church's Patrimony; that their right is nothing but your voluntary Alms and charitable Benevolence, and that they ſhall think themſelves ſufficiently and liberally dealt withal, if you ſhall account them worthy to be the companions of the baſeſt and meaneſt of your ſervants. I could almoſt be ſilent in this cauſe, did not our Enemies in *Gath* know of it, and if it were not publiſhed in the ſtreets of *Askalon*; inſomuch, that you have given cauſe to the Enemies of God to Blaſpheme our glorious and undefiled Religion.

42. I will conclude this Doctrine of Reſtitution moſt neceſſary certainly to be proſecuted in theſe times, only with propoſing to your conſiderations two Motives, which in all reaſon ought to perſuade you to the practice of it: the one ſhall be, that you would do it for your own ſakes; the other, for your childrens ſake. For the former, tho' I could never be ſcanted of Arguments ſufficient to enforce it, tho' I ſhould make it the ſubject of my Sermons to my lives end, yet becauſe I perceive, it is time for me

to

to haſten to your releaſe, I will only deſire you to remember how much I have told you already, that this Doctrine concerns you, ſince it is impoſſible for any Man while he is guilty of the breach of this duty, to put in practice even the moſt neceſſary and indiſpenſable Precepts of Chriſtian Religion.

43. But concerning the ſecond Motive, which I deſire ſhould induce to the practice of Reſtitution, namely, that you ſhould be perſuaded to it even for your childrens ſake, I beſeech you, take this ſeriouſly into your conſideration. That whereas it may be, you may think that by heaping Wealth, howſoever purchaſed, upon your heirs, you ſhall ſufficiently provide for them againſt all Caſualties, yet that God alſo hath his treaſures in ſtore to countervail yours, and to provide ſo, that your Heirs ſhall take but little content, God knows, in all their abundance: for, as it is in *Job* 20. 8. *God will lay up the iniquity of ſinners for their children, i. e.* He will not ſatisfy himſelf with wreaking vengeance of other mens wrongs upon your heads that have done them, but will take care alſo, that your children ſhall be no gainers by the bargain: Therefore, as you deſire the welfare of thoſe for whoſe ſake eſpecially, you dare adventure to hazard even your own Souls, bequeath not to them for a Legacy a canker and moth, that will aſſuredly conſume and devour all your Riches: Take pity of thoſe poor Souls who are nothing intereſſed in their own perſons in thoſe crimes wherewith their Wealth was purchaſed, and leave not unto them a curſe from God upon their inheritance. But, I ſee, I muſt be forced even abruptly to break from this argument of Reſtitution; I come therefore, briefly to my laſt particular, namely, the exceſs and extraordinary meaſure of *Zaccheus* his Reſtitution, which he profeſſeth ſhall be fourfold, to be diſpatched in one word.

44. However, I found it ſomething a hard task to clear my firſt particular of Confeſſion, from the danger and neighbourhood of Popery, yet, I fear, that in moſt mens opinions, it will prove more difficult to do as much for this: For here is an action performed by *Zaccheus*, (namely, Four-fold Reſtitution) without all queſtion, good and acceptable to God, and yet not enjoined by vertue of any Commandment, and, what is that, but plain Popiſh Super-erogation? For the Judicial Law of reſtoring four-fold, is only in ſtrictneſs and propriety applicable to plain direct Stealing. *Part 2. Object.*

45. I confeſs, that ſome particular Men, for fear of this conſequence have thought themſelves obliged to diſſent not only from St. *Paul*'s diſtinction of counſels from Precepts in the Goſpel, but alſo from the general uniform conſent of all Antiquity: Whereas, if we ſhall well conſider it, they have feared where no fear was: For our Churches never condemned that diſtinction, as if there were danger from thence of making way for Popery: But this is that abomination of more than Phariſaical ſelf juſtifying Pride in the Church of *Rome*, that upon ſo weak a foundation they have moſt inartificially erected their *Babel* of Super-erogation, whereby they teach that they cannot only thro' the whole courſe of their lives exactly perform all the Commandments of God, without offending in any one mortal ſin; by this means challenging at Gods hands Remiſſion of their Sins, and everlaſting Salvation for themſelves, but alſo by their voluntary unrequired obedience unto Evangelical Counſels, leave God in arrearages unto them, and make an extraordinary ſtock of merits, which ſhall be left unto the Popes care and providence to manage, and diſpenſe to any mans uſe for ready money. This is that Doctrine which the Church of *England*, in expreſs words, moſt worthily profeſſeth a deteſtation unto, in their Fourteenth Article, which hath been tranſcribed into the five and fortieth of this Church. And yet for all this neither of theſe Churches have any quarrel to that diſtinction of St. *Paul*, (when ſpeaking of voluntary Chaſtity, he ſaith, (*a*) I have received no ſuch Commandment from the Lord, yet I give my advice or counſel) as hath been excellently diſcovered by the late incomparable Biſhop of *Wincheſter* in his *Reſp. ad Apologiam.* *Sol.*

46. And now tho' I have gone thro' and quite abſolved my Text, yet I can ſcarce think my Sermon finiſhed, till I have endeavoured to make it beneficial unto you by applying it to your Conſciences and Practice: But when I ſhould come to that I confeſs, I find theſe times wherein we live ſo indiſpoſed for ſuch an Application, but I know not which way to begin with you: For, ſhall I ſeriouſly enjoin you, as by a Precept from God, that where you have unjuſtly oppreſſed, or cunningly and cloſely defrauded your Neighbour, that you ſhould, as *Zaccheus* did here, reſtore unto him fourfold? No, I dare not adventure ſo far, I have received no ſuch Commandment from the Lord: and then, I ſhould be guilty of that which was an unjuſt accuſation laid upon *Moſes* and *Aaron*, *Ye take too much upon you, ye Sons of Levi.*

47. Shall I then endeavour to perſuade you to conform your ſelves to this pattern of *Zaccheus* as to a Counſel? Alas the times are ſuch, that well were we if as ſome have turned all Counſels into Precepts, that the ſame Men would not at leaſt in their practice convert all Precepts into Counſel: If they would not think that the Moral Legal Precepts were antiquated and diſſolved by bringing in the New Covenant of Grace! Or

(*a*) 1 Cor. 7. 25.

if not quite abrogated, yet left ſo arbitrary, that they ſhould become matters of no neceſſary importance and conſequence, duties, which if we ſhall perform, we ſhall thereby approve our gratitude and thankfulneſs unto God our Saviour; and yet, if by chance they are left undone, ſince they are eſteemed no neceſſary conditions of the New-Covenant, there is no great danger as long as we can keep a ſpark of Faith alive, as long as we can perſuade our ſelves that we have a firm perſuaſion of God's mercy in Chriſt to our ſelves in particular; which kind of newly invented faith, an Adverſary of our Church pleaſantly, and I fear too truly defines, when he ſays, It is nothing but a ſtrong fancy.

Dr. *Carrier*, in his Epiſtle to K. *James*.

48. Theſe things therefore conſidered, I will leave the application of *Zaccheus* his extraordinary Reſtitution to your own Conſciences, according as God and your own Souls ſhall agree together: Only I beſeech you, not to make a counſel of Reſtitution in general, but to free your ſelves from the burden and weight of other Mens Riches, leſt they over-leaven and ſwell you ſo unmeaſurably, that you ſhall not be able to preſs in at that ſtraight gate, which would lead you unto thoſe bleſſings and glorious habitations which Chriſt hath purchaſed for you, not with theſe corruptible things of Silver and Gold, but with his own precious Blood: Unto which habitations God of his infinite mercy bring us all, for the ſame our Lord Jeſus Chriſt his ſake, To whom with the Father, *&c.*

The Eighth Sermon.

GAL. V. 5.

For we through the Spirit, wait for the hope of Righteouſneſs by Faith.

THIS day the Wiſdom of the Ancient Primitive, and I think, Apoſtolick Church hath dedicated to the Memory of an Epiphany, or Apparition of a Miraculous Star which was ſent to guide the *Magi*, or Wiſemen of the Eaſt, to the place where our Saviour was born. But ſuppoſe there were ſuch a Star ſeen, and three Men of the Eaſt conducted by it; muſt all the Chriſtian World preſently fall a rejoycing for it? There was reaſon indeed, that they ſhould be exceeding glad, but ſhall we therefore loſe a whole days Labour by it. To ſay the truth, there is no reaſon for it: therefore either better grounds muſt be found out for our rejoycing, or it were well done to make Chriſtmaſs a day ſhorter hereafter.

2. But for all this, if we well conſider it, we Gentiles might better ſpare any Holiday in the year than this; for there is none beſides this, properly our own, but the Jews will challenge an equal intereſt in it. The appearing of the Star then, is the leaſt part of the ſolemnity of this day: For a greater and more glorious light than the Star this day aroſe unto us, even that ſo long expected (*a*) *Light which was to lighten the Gentiles, which was to give light to them which ſate in darkneſs, and in the ſhadow of Death, and to guide our Feet in the way of peace.* This Day, as St. *Paul* ſaith, Ἐπεφάνη ἡ χάρις τοῦ Θεοῦ. There was an Epiphany likewiſe of the Grace of God, to wit, the Goſpel; which now, as on this day, began to *bring Salvation*, not to the Jews only, but *to all Men*, even to us ſinners of the Gentiles, of whom thoſe three wiſe Men were the firſt fruits. And, to ſay the truth, the appearing of Chriſt himſelf, unleſs he had brought with him this light to lighten the Gentiles in his hand, had not been ſufficient to make a ſolemn day for us. The Star then *was not that light, but it was ſent to bear witneſs of that light*, namely, the Goſpel, the glory whereof fills my Text fuller than the Majeſty of God ever filled the Temple. For here we have the whole nature of the Goſpel comprehended and ſtraitned within the narrow compaſs of my Text, yet no part of it left out; yea, we have not only the Goſpel diſcovered by its own light as it is in its ſelf, but in compariſon with thoſe twinkling cloudy Stars of Jewiſh Ordinances, and that once-glorious, but now eclipſed light, the Law of Works: ſince then, this is the day which the Lord hath made for us, we will Rejoyce and be Glad in it, and we will be ready to

(*a*) Tit. 2. 11.

to hearken, eſpecially to any thing that ſhall be ſpoken concerning our Epiphany; concerning that bleſſed light, for many Ages removed out of our ſight, and as on this day beginning to appear in our Horizon.

3. The words of my Text, I found ſo full and ſwelling with expreſſion, ſo fruitful and abounding in Rich ſenſe, that I am almoſt ſorry I have ſaid ſo much of them to fit them to this Day: But in recompence, I will ſpare the Labour of ſhewing their dependence and connexion with the preceding part of the Epiſtle, and conſider them as a looſe ſevered Theſis. In which is contained, not only the ſum and extract of this Epiſtle, but likewiſe of Chriſtian Religion in general, in oppoſition both to the Moſaical Law given to the Jews; and the Law of Works, called alſo the Moral Natural Law, which from the beginning of the World hath been aſſented to, and written in the hearts of all mankind. The ſenſe of which words, if they were enlarged, may be this, "*We* Chriſtians, by the tenour and preſcript of our Religion, *expect the hope of Righte-*"*ouſneſs, i. e.* the reward which we hope for by righteouſneſs; not as thoſe, vain Tea-"chers newly ſprung up among you *Galatians*, would have us, by obedience unto the "carnal Ceremonial Law of *Moſes*, but *through the Spirit, i. e.* by a ſpiritual worſhip; "neither by performing the old Covenant of Works, which we are not able to fulfill, "but *by Faith*, by ſuch an obedience as is preſcribed unto us in the Goſpel, *We thro*, "*the Spirit wait*, &c.

4. In theſe words then, which comprehend the complete eſſence of the Covenant of Grace, we may conſider, Firſt, the conditions on Mans part required, 1.
in theſe words *thro' the Spirit*, and by *Faith*. Secondly, upon the performance of 2.
a duty, there ſollows God's promiſe, and the condition which God will make
good unto us, and that is, *the hope of Righteouſneſs*, or Juſtification. In the for- I.
mer part, namely the obedience which is required from us Chriſtians, we may 1.
conſider it, firſt, in oppoſition to the Moſaical Law, by theſe words, *thro' the Spirit*; which import, that it is not ſuch an outward carnal obedience, as *Moſes* his Law required: but an internal ſpiritual worſhip of the Heart and Soul. Secondly, the 2.
oppoſition of this new Covenant, to the old Covenant of Works, in theſe words, *by Faith*; which ſignify, that we do not hope for Salvation by the Works of the Law, but by the righteouſneſs of Faith, or the Goſpel. In the ſecond Gene- II.
ral, we may likewiſe obſerve, firſt, the nature of Juſtification, which compre- 1.
hends the promiſes which God has been pleaſed to propoſe to us as the reward of our obedience. Secondly, the intereſt which we Chriſtians in this life 2.
after we have performed our duties, may have in theſe promiſes, which is Hope, expreſſed in theſe words, *We wait for the hope*, &c. Of theſe---

5. Firſt then of the Covenant of Grace, as it is diſtinguiſh'd from the Moſaical Law by theſe words, *thro' the Spirit*. Where we will conſider the nature of the Jewiſh Law, and wherein it is diſtinguiſh'd from the Chriſtian. When Almighty God, with a high hand and a ſtretched out arm, had reſcued the people of *Iſrael* from the Egyptian ſlavery, and brought them in ſafety into the Wilderneſs, intending then to ſettle and reduce them into good order and government himſelf, and by common voluntary conſent, they all agreed to ſubmit themſelves, to whatſoever Laws he ſhall preſcribe unto them, as we find *Exod.* 19. (*a*) from the third to the ninth verſe. So that afterwards, *Judg.* 8. (*b*) when the people, after an unexpected glorious victory obtained by *Gideon*, would have made him a King, and have ſettled the Government, in his Houſe: No, ſaith *Gideon*, (ver. 23.) (*c*) *I will not rule over you, neither ſhall my Son rule over you, The Lord ſhall rule over you.* And likewiſe afterward when *Samuel* complained to God of the perverſeneſs of the People, who were weary of his Government, and would have a King, as the Nations round about them had: Thou art deceived, ſaith God, it is my Government that they are weary of; *They have not rejected thee, but they have rejected me*, and now are riſen up in rebellion againſt me, to depoſe me from that Dominion which with their free conſents I aſſumed: For which intolerable baſe ingratitude of that Nation, in his Wrath he gives them a King, he appoints his Succeſſour, which revenged thoſe injuries and indignities offered to Almighty God, to the uttermoſt upon them.

6. Now during the time of God's Reign over them, never any King was ſo careful to provide wholeſom Laws, both for Church and Commonwealth as he was, inſomuch as he bids them look about, and conſider the Nations round about them, if ever any people was furniſhed with Laws and Ordinances of ſuch equity and righteouſneſs, as theirs were: which Laws, becauſe they were ordained by Angels, in the hand of a Mediator, namely *Moſes*, are commonly called by the name of the Moſaical Law, and are penned down at large by him in his laſt four Books.

7. The Precepts and Prohibitions of this Law, are of ſeveral natures: For ſome duties therein enjoined, are ſuch as in their own natures have an intrinſical eſſential goodneſs and righteouſneſs in them, and the contrary to them, are in themſelves evil, and would have been ſo, tho' they had never been expreſly prohibited: Such are eſpecially the ten Words or Precepts written by God's own Finger in the two Tables of Stone: Other

(*a*) Exod. 19. 3. &c. (*b*) Judg. 8. (*c*) Ver. 23.

Other Precepts concern matters of their own nature indifferent, and are only to be termed good, becauſe they were commanded by a poſitive divine Law; ſuch are the Ceremonial Waſhings, Purifications, Sacrifices, *&c.* A third ſort are of a mixt nature, the objects of which, are, for the moſt part, things in their own nature, good or evil; but yet the circumſtances annexed unto them, are meerly arbitrary and alterable, as namely, thoſe things which are commanded or forbidden by that which is commonly called the Judicial Law: for example, The Law of four-fold Reſtitution of things ſtoln. Theft of its own nature is evil, and deſerves Puniſhment: But that the Puniſhment thereof ſhould be ſuch a kind of Reſtitution, is not in it ſelf neceſſary, but may be changed either into a corporal Puniſhment, or, it may be, into a civil death, according as thoſe who have the Government of Kingdoms and States ſhall think fit and convenient for the diſpoſitions of the times wherein they live, as we ſee by experience in the practice of our own Kingdoms. For the due Execution of which Laws, and Puniſhment of Tranſgreſſors, God appointed Judges and Rulers; and where they failed thro' want of care or partiality, himſelf many times would immediately and perſonally inflict the Puniſhment.

8. Now the general Sanction of this whole Law is expreſſed, *Deut.* 27. 26. in theſe words, (*a*) *Curſed is every one that continueth not in all the words of this Law to do them*: which curſe, as we find it afterwards at large interpreted, imported a ſudden violent untimely death, together with all kind of Misfortune, that could make this Life miſerable: ſo that he was liable to this Curſe that ſwerved in any one point or circumſtance, from what was contained in that Law. Notwithſtanding, in ſome caſes, God was pleaſed to remit the rigour of this Curſe, and to accept of certain gifts and offerings, and the expiatory Sacrifices of Beaſts, as it were, in exchange for the lives of the delinquents. I ſhould but fruitleſly trifle away the time in inſiſting any longer upon the nature and quality of the Moſaical Law. I will now, as I am required by my Text, ſhew you the extreme difference, and incomparable excellency of the Covenant of Grace, or the Goſpel beyond this, in the ſeveral reſpects.

9. As firſt, The Moral Duties of the two Tables, as they are part of the Moſaical Jewiſh Law required only an external obedience and conformity to the Affirmative Precepts thereof, and an abſtaining from an outward practice of the Negative. They did not reach unto the conſcience, no more than the National Laws of other Kingdoms do: ſo that for example, where the Law of *Moſes* forbids Adultery upon pain of Death, he that ſhould in his heart luſt with any Woman, could not be accouuted a tranſgreſſor of *Moſes* his Law, neither was he liable to the pumiſhment therein ſpecified: whereas the Goſpel requires not only an outward, and, as I may ſay, corporal obedience to God's Commandments, but alſo inward ſanctification of the Soul and Conſcience upon the ſame penalty of everlaſting Damnation with the former. And what is now ſaid of the Moral Precepts (as they are part of *Moſes* his Law) by the ſame proportion likewiſe, is to be underſtood of the Judicial.

10. Notwithſtanding what hath now been ſaid, yet we muſt know, that theſe very Jews, to whom this Law was given, being the Children of *Abraham*, were heirs likewiſe of the Promiſes which were made unto him and his Seed; and the way or means whereby they were to attain unto theſe Promiſes, were the very ſame by which himſelf obtained them, namely, Faith, So that this Moſaical Law (whatever glorious opinion the Jews had of it) was not that Covenant whereby they were to ſeek for Juſtification in the ſight of God. Till Chriſt's coming there was no Law given, which could have given life, that is, which could promiſe everlaſting life unto man; not the Law of Works by reaſon of Man's imperfection and weakneſs; not the Law of *Moſes*, by reaſon of its own weakneſs, as St. *Paul* clearly demonſtrates, eſpecially in the Epiſtle to the Hebrews.

11. For what end then was the Law of *Moſes* given? St. *Paul* ſhall anſwer the queſtion, *Gal.* 3. 19. (*b*) *It was added* (ſaith he) *becauſe of Tranſgreſſions, till the ſeed ſhould come to whom the promiſes were made.* It was added, As if he ſhould ſay, After the promiſes made unto *Abraham* and his Seed, this Law was moreover annexed, not as any new condition whereby they were to attain unto the promiſes, but that, in the mean time, till the promiſes were fulfilled, they ſhould be reſtrained, as it were, and kept under a ſtrict outward diſcipline, from running into any exceſs of diſobedience: for thoſe, whom perhaps the goodneſs and mercy of God, in affording them thoſe promiſes, would not by the hope of them be able to bridle, they notwithſtanding when they ſaw puniſhment even unto Death without Mercy inflicted upon the Tranſgreſſors, they would be more careful of their ways. It follows, *Till the Seed ſhould come to whom the Promiſes were made*; or as himſelf in *Heb.* 9. alters the phraſe, (*c*) *till the time of Reformation*: that is, When Chriſt, who was that bleſſed Seed, promiſed to *Abraham*, ſhould come, he would ſo clearly and convincingly ſhew unto the World the Way of Salvation, that they ſhould no longer need to be kept under their old Schoolmaſter, the Law; and therefore at his coming, the date of the whole Moſaical Law ſhould expire. And that may be one reaſon why St. *Paul* is in this Chapter ſo violent againſt thoſe that would urge the obſervation

(*a*) Deut. 27. 26. (*b*) Gal. 3. 19. (*c*) Heb. 9. 10.

vation of the Moſaical Law; foraſmuch as by inforcing it now when the Seed was already come, to whom the Promiſes were made, they did ſeem to evacuate the coming and Goſpel of Chriſt.

12. Now, that the Moſaical Law was not given to the Jews for this end, that by the fulfilling thereof, they ſhould promiſe to themſelves the reward of righteouſneſs, everlaſting life; is evidently demonſtrated, both by our Saviour in the fifth of St. *Matthew*, and by St. *Paul* thro' all his Epiſtles, but eſpecially in that to the *Hebrews*. The force and virtue of whoſe arguments, may in general be reduced to that iſſue which before I mentioned, *viz.* That the Law, by the performance whereof we may expect life, requires not only an external conformity to the outward works, but an inward ſpiritual ſanctification alſo of the Soul and Heart.

13. But what ſaith the Law of *Moſes*? (*a*) *It was ſaid*, ſaith our Saviour, *by them of old*, *i. e.* in the Law of *Moſes*, *Thou ſhalt not kill*; not, Thou ſhalt not be angry, thou ſhalt not bear Malice in thy Heart: ſo that if thou abſtaineſt from Murder, thou fulfilleſt *Moſes* his Law; *and if thou doeſt kill*, *thou ſhalt be in danger of Judgment*, *i. e.* the only puniſhment which the Law of *Moſes* inflicted upon the Tranſgreſſors thereof, was the danger to be condemned to Death by the Judgment, or Bench of Judges appointed for the Execution of this Law. *But I ſay unto you*; I, who clearly ſhew unto you that way wherein you muſt walk, before you can promiſe to your ſelves any hope of Eternal life; I ſay unto you, not only, whoſoever ſhall kill his Neighbour, but whoſoever out of Malice or rancour, (*b*) *ſhall ſay unto his Brother*, *Thou fool*, *ſhall be in danger of Hell-fire*. So likewiſe, not only he which commits Adultery (*c*) in the outward act, is culpable by my Goſpel before God, but alſo he which looks upon a Woman to luſt after her in his heart. And ſo inſtead of (*d*) forſwearing and breaking of Oaths, and Vows, which *Moſes* his Law forbad; Chriſt condemns fruitleſs and unneceſſary, tho' true, Oaths. Inſtead of the (*e*) Law of Retaliation of injuries, Chriſt commands rather to ſuffer a ſecond injury than to revenge the firſt.

14. But in the laſt place, the laſt example which our Saviour gives, may ſeem to deſtroy this collection which hath been drawn out of this Chapter: for, ſaith he, Verſe 43. (*f*) *You have heard*, *that it hath been ſaid of old*, *Thou ſhalt love thy neighbour*, *and hate thine enemy*. What! did *Moſes* his Law then permit a Man to bear Hatred and Malice unto another? Did I ſay, permit them? Nay, it commanded them ſo perfectly to hate their enemies, to wit, the ſeven Nations who poſſeſs that Land, which was theirs by promiſe, mentioned, (*g*) *Exod* 34. 2. *Deut.* 7. 1. to which were added the *Amalekites*, (*h*) *Exod.* 27. 19. *Deut.* 30. 19. That they were enjoined to deſtroy them utterly, old and young, Men, Women, and Children, even to the very cattel, without all pity and conſideration. Inſomuch, that *Saul*, for his unſeaſonable pity but of one perſon, and that a King of the *Amalekites*, and reſerving the beſt of the Cattel for Sacrifice to God, had the Kingdom utterly rent from him and his poſterity. Whereas, by our Saviour, in the words of St. *Paul*, enmity is ſlain. No enemies now in Chriſtianity, but all Neighbours, and Friends, and Brethren; nay more, if any one will needs be your Enemy love him notwithſtanding, ſaith Chriſt, *If he curſe you*, *bleſs him*; *if he hate you*, *do good unto him*: *If he uſe you deſpightfully*, *and Perſecute you*, *pray for him*. To conclude this Argument from our Saviour's authority; Chriſt adds, as a Corollary to his diſcourſe, ſpeaking to his Diſciples and Followers, (*i*) *Except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees*, *i. e.* where, as they content themſelves with an outward carnal obedience to the Law, unleſs you, beſides this, add a ſpiritual ſanctification of the mind, *ye ſhall in no wiſe enter into the Kingdom of Heaven*. I deny not now, but that there may be a myſtical ſpiritual ſenſe even of this Law, and an application thereof almoſt as perfect, as is expreſſed in the Goſpel, which thoſe who were guided extraordinarily by the Spirit of God, and with help of Tradition, might collect out of it: As the Prophet *David*, *Pſal.* 19. 7. where he ſaith, (*k*) *The Law of the Lord is perfect*, *converting the Soul*; *the Commandment of the Lord is pure*, *enlightening the eyes*, &c. And in this ſenſe, the ſucceeding Prophets endeavoured to perſuade the people to apprehend it. But this was a forced ſenſe of *Moſes* his Law, not primarily intended by the Author; it was no proper natural meaning of it.

15. Proportionably to this Doctrine of our Saviour, St. *Paul*, ſpeaking of *Moſes* his Law, conſidered in its proper natural and direct ſenſe, and as extremely unſufficient to juſtifie a Man in the ſight of God, calls it ἀδενῆ καὶ πτωχὰ στοιχεῖα, *weak and beggerly Elements*, (*l*) Gal. 4. 9. And Νόμον τῆς ἐντολῆς σαρκικῆς, *a Law of a carnal commandment*, (*m*) Heb. 7. 16. *i. e.* a Law which a carnal Man, one not guided by the Spirit of God, might perform. And, *a Law which made no Man perfect*, (*n*) *Heb.* 7. 19. Nay more ſaith he, it is not ἄμεμπτος, *not without fault*, (*o*) Heb. 8. 7. *i. e.* a Man might perform the Law of *Moſes*, and yet not be ἄμεμπτος, he may be a wicked Man ſtill in God's ſight; for all his legal Righteouſneſs, he may remain dead in treſpaſſes and ſins. Inſomuch, as the ſame

(*a*) Mat. 5. 21. (*b*) Ver. 22. (*c*) Ver. 27. (*d*) 33. (*e*) Ver. 38. (*f*) Ver. 43. (*g*) Exod. 34. 2. Deut. 7. 1. (*h*) Exod. 27. 19. Deut. 30. 19. (*i*) Ver. 20. (*k*) Pſal. 19. 7. (*l*) Gal. 4. 9. (*m*) Heb. 7. 16. (*n*) *Ibid.* v. 19. (*o*) Heb. 8. 7.

Paul ſpeaking of himſelf, before he was converted to Chriſtianity, ſays he, *Concerning the righteouſneſs which is of the Law, I was blameleſs*; (*a*) I did ſo exactly fulfil that meaſure of Righteouſneſs, which *Moſes* his Law required of me: that in reſpect of that Law, I was a guiltleſs innocent perſon; I could juſtifie my ſelf; I durſt with confidence oppoſe my ſelf in judgment, to the cenſure of our moſt ſevere ſtrict Judges.

16. But what then? Durſt *Paul* with this his Legal Righteouſneſs appear before God, as expecting to be juſtified in his ſight, as claiming any intereſt in the promiſes of eternal life, by vertue of this his innocency? By no means: (*b*) No, ſaith he, tho' I were blameleſs, as concerning this righteouſneſs which is of the Law, tho' I had all the privileges that any Jew could be capable of, *circumciſed the eighth day, of the ſtock of Iſrael, of the Tribe of Benjamin, an Hebrew of the Hebrews, according to the Law a Phariſee*, (*i. e.* of that Sect which had preſerved the Law in the greateſt integrity) tho' I were *ſo zealous thereof, that I perſecuted the Churches* of Chriſt, which ſought to abrogate it: And laſtly, tho' *concerning the righteouſneſs of the Law, I was blameleſs*: Yet notwithſtanding all theſe, I will have no better an opinion of theſe privileges than they deſerve; I will account them only outward carnal privileges; If I at all rejoyce in them, yet this I will account only, *a rejoycing in the fleſh*. Far be it from me, to think to appear before Chriſt with ſuch a righteouſneſs as this is. God forbid I ſhould expect to be accepted by him, for theſe carnal outward privileges: Nay, ſo far am I from that, that whatſoever I thought, before I knew him, to be a gain and a prerogative unto me, now that I have attained to the excellency of the knowledge of Jeſus Chriſt, *I account as loſs*, (*d*) as things likely to be rather a hindrance unto me; yea, as droſs and dung, and *deſire to be found in him, not having mine own righteouſneſs, which is of the Law*: For, alas, how mean, and unworthy will that appear in his eyes? *But the righteouſneſs which is of Faith, the righteouſneſs which is of God by Faith.* The former righteouſneſs was mine own, and therefore could not ſtand in his ſight; but that righteouſneſs to which Faith or the Goſpel directs me, proceeds not from my own ſtrength, but only from God, who will crown his own graces in me.

17. I have thus far ſhewed you, both from our Saviour's authority, and St. *Paul*'s likewiſe; that the performing of the Moral Duties as far as they were inforced, by virtue of *Moſes* his Law, could not make a Man capable of attaining to the promiſes of the New Covenant. And (that I may add one confirmation of this more out of the Old Teſtament) hereupon it is, that God by the Prophet *Ezekiel* manifeſtly ſheweth, that God gave not the Law of *Moſes* to the Iſraelites, for this end, that they ſhould think that the performance of that Law, was all the duty which they owed unto God; or that that obedience could make them accepted of him unto Eternal life: No, ſaith he, if you have any ſuch conceit of thoſe Ordinances, (*e*) *The Statutes which I gave them, were not good, and the Judgments ſuch, as they ſhould not live by them.* I will now proceed to ſhew you the weakneſs and unprofitableneſs of the Ceremonial part of *Moſes* his Law likewiſe, for ſuch a purpoſe; and that by Arguments taken from St. *Paul*, eſpecially out of that his moſt Divine Epiſtle to the *Hebrews*.

18. The firſt Argument ſhall be drawn out of the ninth Chapter of that Epiſtle, the ſum whereof is this: The firſt Covenant, which had (*f*) *Ordinances of Divine Service, and a worldly Sanctuary, which conſiſted in meats and drinks, and divers waſhings, and carnal Ordinances impoſed on them till the time of Reformation, in which alſo were offered gifts and ſacrifices*; yet with all theſe Ceremonies and Formalities, they could enter no deeper than the fleſh, (*g*) *they could not make him which did the ſervice perfect, as pertaining to the Conſcience*: That is, for example; thoſe Expiatory Sacrifices which were to be offered for him which had tranſgreſſed, they abſolved him indeed from a civil carnal Puniſhment, but they could not reach to the conſcience; that remained ſtill as guilty and defiled before God, as ever it was. And can it be imagined, that a Man ſo qualified, with ſuch an accuſing, condemning conſcience, could with any hope or confidence appear before God, as (*h*) expecting to be freed from the danger of Hell, for the coſt or ceremony of a Sacrifice? Thoſe Sacrifices therefore and Ceremonies, (*i*) *the bloud of bulls and of goats, and the aſhes of an heifer, ſprinkling the unclean, might ſanctifie a Man to the puriſying of the fleſh*, and that is all they could do; and ſo far they could ſanctifie even the moſt profane perſon, or the verieſt Hypocrite in the world: *But it muſt be only the bloud of Chriſt, who thro' the Eternal Spirit, offered himſelf without ſpot unto God, that is able to purge our Conſciences from dead works to ſerve the living God.*

19. But it may be objected, The Baptizing and waſhing of us Chriſtians, and our Commemoration of the true Sacrifice, are powerful and effectual, even to the ſanctification of the Soul and Spirit: And why ſhould not the water of *Jordan* have as much virtue in it, during *Moſes* his Law, as it has had ſince, or as ours has now? Why ſhould not their pre-figuration of the true Sacrifice by typical Sacrifices, be as much worth as our poſt-commemoration thereof? For Chriſt was the ſame yeſterday, and to day, and for ever, I anſwer, that Baptiſm and the Euchariſt, are

Obj.

Sol.

(*a*) Phil. 3. 6. (*b*) Phil. 3. 6. (*c*) Ver. 6. (*d*) Ver. 9. (*e*) Ezek. 20. 25. (*f*) Heb. 10. 10. (*g*) Ver. 9. (*h*) Ver. 13. (*i*) Ver. 14.

are proper inſtruments, whereby the Sacrifice of Chriſt is applied, and made beneficial unto us, and were inſtituted for that, and no other end: whereas the proper and direct end of *Moſes* his Liturgy and Ceremonies, were only civil carnal immunities; and tho' it be true, that the Legal Sacrifices were very apt and commodious, to ſhadow forth the Oblation and ſatisfaction of Chriſt; yet this uſe of them was ſo myſtical and reſerved, ſo impoſſible to be collected out of the Letter of the Law, that without a ſpecial Revelation from God, the Eyes of the Iſraelites were too weak to ſerve them to pierce thro' thoſe dark Clouds and Shadows, and to carry their obſervation to the ſubſtance: ſo that I conceive thoſe Sacrifices of that Law, in this reſpect, are a great deal more beneficial to us Chriſtians; for there is a great difference between Sacraments and Types: Types are only uſeful after the Antitype is diſcovered, for the confirmation of their Faith that follow. As for example, *Abraham*'s offering of *Iſaac* by faith, did lively repreſent the real Oblation of Chriſt, but in that reſpect, was of little or no uſe till Chriſt was indeed Crucified; it being impoſſible to make that Hiſtory a ground-work of their Faith in Chriſt. The like may be ſaid of the Legal Sacrifices.

20. My ſecond Argument ſhall be taken out of thoſe words of St. *Paul*, Acts 13. 38. where, ſpeaking of Chriſt, he ſaith, (*a*) *By him all that believe, are juſtified from all things, from which they could not be juſtified by the Law of Moſes*: From which I infer, that ſince there were many ſins for which the Law of *Moſes* allowed no Sacrifice, no Redemption, no Satisfaction, no Commutation, in what a fearful deſperate caſe would a perſon that ſhould commit ſuch ſins be, if he were to expect Juſtification before God by the Law of *Moſes?* for that muſt needs lead him to deſpair; It could ſhew him no refuge, no Sanctuary to fly unto; nothing would remain unto ſuch a perſon but a certain fearful looking for of judgment and fiery indignation to conſume God's Adverſary: And therefore no Marvel if the ſame Apoſtle (*Heb.* 7. 17, 18.) ſaith, (*b*) *That the former Law for the weakneſs and unprofitableneſs thereof* (*i. e.* to Juſtification) *was to be diſannulled*, ſince it could make nothing perfect.

21. The laſt Argument ſhall be inferred from that ſaying of the Apoſtle, *Heb.* 8. 6. where ſpeaking of the New Covenant of Grace, he ſaith, (*c*) *It was eſtabliſhed on better promiſes*, namely, than the Jewiſh Covenant was: For all the happineſs which was to be expected from *Moſes* his Law, was only an exemption from the inconveniences and curſes of this life, long days and peaceable, enriched with worldly content and proſperity: Whereas the bleſſings which attend the performance of the New Covenant or the Goſpel are unſpeakable and glorious, *Such as eye hath not ſeen*, nor indeed, as long as it is mortal, can ſee, *neither can the heart of Man conceive them, being Eternal in the Heavens.* Neither will the ordinary evaſion ſerve the turn, as if theſe temporal bleſſings, or plagues and curſes mentioned in *Moſes* his Writings, ſhould purpoſely ſignifie the bleſſed eſtate of glorified Saints, or woes of the Damned, for then St. *Paul*'s Argument would fall to the ground; and indeed, that whole Epiſtle to the *Hebrews*, would be rendred inconcluding, as might eaſily be demonſtrated, if the time, and throng of matter, which follows would permit.

22. I would not now have you ſo conceive me, as if I would exclude the *Jews* of the Old Teſtament from being partakers of the Promiſes of the Goſpel: No, God forbid: But that which I have ſaid is this, that they attained not unto them by performing *Moſes* his Law, but by the very ſame means by which we hope to be partakers of them, namely, by performing the ſubſtance of thoſe duties which are clearly delivered unto us in the Goſpel, and may be found ſprinkled in ſeveral places, even in *Moſes* his Writings, and no queſtion but were more fully and compleatly delivered unto them by Tradition from their Fathers. And hereupon, I ſuppoſe, it is, that when any were converted to the knowledge and worſhip of the true God in thoſe times, they who made them Proſelytes, were not curious to enforce upon them the Obſervation of *Moſes* his Ordinances and Ceremonies, as we find in the behaviour of *Eliſha* to *Naaman* the *Aſſyrian*, of *Jonah* to the *Ninivites*, of *Daniel* to *Nebuchadnezzar*, and of the reſt of the Prophets to the *Tyrians*, *Moabites*, *Egyptians*, to whom they writ, and whoſe converſion they ſought: None of which urged upon them the obſervation of the *Moſaical* Liturgy as a thing neceſſary or needful to be obſerved by them: Indeed thoſe who were content to live amongſt the *Jews*, and enjoy their Privileges and Immunities, were bound to undergo the burden and coſtlineſs of the Offerings and Sacrifices, which as St. *Paul* ſaith, was ſo great, that they were both to themſelves and their forefathers intolerable.

23. I will conclude this whole point of the difference between *Moſes* his Law, and the Law of Faith, or the Goſpel, in God's own words by the Prophet, *Jer.* 31. 31. twice quoted by St. *Paul* in *Heb.* 8. and 10. where God ſaith, (*d*) *Behold the days come ſaith the Lord, that I will make a New Covenant with the Houſe of Iſrael, and with the Houſe of Judah: Not according to the Covenant which I made with their Fathers in the day that I took them by the hand to lead them out of the Land of Egypt, which my Covenant they brake, although I*

(*a*) Acts 13. 38. (*b*) Heb. 7. 17, 18. (*c*) Heb. 8. 6. (*d*) Jer. 31. 31.

I was an Husband unto them, ſaith the Lord: But this ſhall be the Covenant that I will make with them, After thoſe days, ſaith the Lord, I will put my Laws in their hearts, and write them in their inward parts, &c. As if he ſhould ſay, The former Covenant which I made with them by *Moſes* was only written in two Tables of Stone, as the *Roman* Laws were in Twelve Tables, and required only an outward conformity and obedience, for the which they did not heed an inward ſanctifying ſpiritual Grace to enable them, as the New Covenant of Grace doth. And therefore for the performing of that, I will abundantly afford and ſupply them with all the Graces of my Holy Spirit.

24. But a little to interrupt this Text: You will ſay, What had not the Jews God's Law written in their hearts alſo? Did not they worſhip him in Spirit as well as we? No queſtion: But this they did not as commanded by *Moſes* his Law, but by that Covenant made with *Abraham*, and by him traduced unto them. It follows, *And I will be their God, and they ſhall be my people, i. e.* I will be their God after a more eſpecial manner than I was unto them in the Wilderneſs; I will not only be their King to govern them in peace and tranquility, out of the danger and fear of their Enemies the Nations about them, and preſerve them ſafe in the promiſed Land; but I will keep them from the fury and malice of their ſpiritual Enemies that would ſeek to deſtroy their Souls, and I will bring them to a Land infinitely exceeding theirs, and whereof the Land of *Canaan* was but a moſt unproportionable type and ſhadow, even mine own bleſſed and glorious Kingdom, reſerved in the higheſt Heavens, for them who ſincerely perform the conditions of my New Covenant. Thus far as largely as ſo ſmall a meaſure of time would permit me, I have told you the difference betwixt the Covenant of Grace and *Moſes* his Law, implied in theſe words of my Text, *thro' the Spirit*: I come now to my ſecond particular, namely, the diſtinction of the ſame Covenant of Grace from the Law of Works, wherein I ſhall proceed by the ſame method, *i. e.* ſhewing you firſt abſolutely the nature of thoſe Laws, and then the ſeveral differences betwixt them.

25. The Law of Works is the ſame with that, to the obedience whereof *Adam* was obliged in Paradice with this exception, that beſides the Moral natural Law written in his heart, (the Subſtance whereof is to this day reſerved in the minds of all the Sons of *Adam*) *Adam* had a ſecond poſitive Law injoined him by God, namely, the forbidding him to eat of the Tree of Good and Evil: which one Precept cannot properly be called a part of the Law of Works, or Nature, ſince the Action thereby forbidden was not of its own nature evil, but only made unlawful by vertue of God's prohibition: Excepting therefore this one particular Precept, the Law which was given to *Adam*, (called the Law of Works) comprehended in it all kind of moral duties referred either to God, his Neighbour, or Himſelf, which have in them a natural eſſential goodneſs, or righteouſneſs; and, by conſequence, the prohibition, of all manner of actions, words, or thoughts, which are in themſelves contrary to Juſtice and Reaſon. All theſe precepts are generally ſuppoſed to be contained in the Ten Words written by God's own finger in two Tables of Stone; tho', with ſubmiſſion, I think, that thoſe two Tables contain only directly the moral duties of Man to God and his Neighbour: for it will require much forcing and ſtraining to bring in the duties and ſins of a Man againſt his own perſon within that compaſs, as Temperance, Sobriety, and their oppoſites, Gluttony, Drunkenneſs, Self-incontinency, *&c.*

26. The Obligation to this Law is ſo ſtrict, ſevere and peremptory, That it required not only an univerſal Obedience to whatſoever is contained in that Law, in the full extent, latitude, and perfection thereof, but that continual without interruption thro' the whole courſe of a Man's life: Inſomuch, that he that ſhould but once tranſgreſs it in the leaſt point or circumſtance, ſhould without redemption, or diſpenſation, be rendred culpable as of the breach of the whole Law, and remain liable to the malediction thereof. And to this Law in this ſtrictneſs mentioned are all Men living obliged, who are out of Chriſt, and who either know not of him, or are not willing to ſubmit themſelves to his New Covenant.

27. The Juſtification which was due to the performance of this Law by Juſtice, and as the wages thereof, that is, the condition wherein God obliged himſelf to ſuch as fulfilled it, was the promiſes of this life, and that which is to come; Long, happy, and peaceable days in this World, and in their due time a tranſlation to the joys and glory of Heaven: This Juſtification did not comprehend Remiſſion of Sins, as ours does, for the Law excluded all hope of pardon after ſin, no promiſe made to repentance, repentance would do no good: The Court wherein they were to be judged was a Court of meer rigorous Juſtice, Juſtice rejoyced over and againſt Mercy, Grace, Loving-kindneſs, and all thoſe Bleſſed and Glorious Attributes, whereby God for our Saviour Jeſus Chriſt his ſake is pleaſed and delighted to be known unto the World.

28. This Law in the rigour thereof might eaſily have been performed by *Adam*; he had that perfection of Grace and Holineſs given him, which was exactly equal and commenſurable to whatſoever duties were enjoyned him: But by his wilful voluntary (God forbid we ſhould ſay enforced, or abſolutely decreed) prevarication he utterly undid both himſelf and his Poſterity, leaving them engaged for his debts, and as much of their own, without almoſt any Money to pay them; Without Chriſt we are all obliged to the

ſame

ſame Strictneſs and Severity of the Law, which by reaſon of our poverty and want of grace, is become impoſſible to be performed by us: As the bleſſed Apoſtle St. *Paul* hath evidently proved by Induction, in the beginning of his Epiſtle to the *Romans*: In the firſt Chapter, declaring that the Gentiles never did, nor could perform the Law; in the ſecond, ſaying as much for the Jews; and in the third, joyning them both together in the ſame miſerable deſperate eſtate. The concluſion of his whole diſcourſe is, *All have ſinned and come ſhort of the Glory of God.* Thus much for the Law of Works.

29. The State of Mankind without Chriſt, being ſo deplored, ſo out of all hope, as I told you: Almighty God out of his infinite mercy and goodneſs, by his unſpeakable wiſdom found out an attonement, accepting of the voluntary exinanition and humiliation of his dearly beloved Son, who ſubmitted himſelf to be made fleſh, to all our natural infirmities (ſin only accepted) and at laſt to die that ignominious accurſed Death of the Croſs for the Redemption of Mankrnd; Who in his death made a Covenant with his Father, that thoſe, and only thoſe, who would be willing to ſubmit themſelves to the obedience of a new Law, which he would preſcribe unto Mankind, ſhould for the merits of his Obedience and Death be juſtified in the ſight of God, have their ſins forgiven them, and be made heirs of everlaſting glory: Now, that Chriſt's Death was in Order of Nature, before the giving of the Goſpel, is (I think) evident by thoſe words of St. *Paul*, *Heb.* 9. 16, 17. where comparing the old Covenant of the Jews with that of Chriſt, he ſaith, (*a*) *Where a Teſtament is, there muſt of neceſſity be the Death of the Teſtator; for a Teſtament is of force after Men are dead, otherwiſe it is of no Strength at all while the Teſtator liveth; whereupon neither the firſt Covenant was dedicated without Blood. It was neceſſary therefore* (ſaith he, ver. 23) *that the patterns of things in Heaven ſhould be purified with theſe, i. e.* with the Blood of Beaſts, *but the Heavenly things themſelves with better things than thoſe,* namely, with the Blood of Chriſt.

30. Which Covenant of Chriſt (called in Scripture the New-Covenant, the Covenant of Grace, the Grace of God, the law of Faith) according to the nature of all Covenants being made between two parties (at the leaſt) requires conditions on both ſides, to be performed, and being a Covenant of Promiſe, the Conditions on Man's part muſt neceſſarily go before, otherwiſe they are no Conditions at all: Now Man's duty is comprehended by St. *Paul* in this word *Faith*, and God's Promiſe in the word *Juſtification*: And thus far we have proceeded upon ſure grounds, for we have plain expreſs words of Scripture for that which hath been ſaid: But the main difficulty remains behind, and that is the true ſenſe and meaning of theſe two words, *Faith* and *Juſtification*, and what reſpect and dependence they have one of the other. Which difficulty by God's aſſiſtance, and with your Chriſtian charitable patience, I would now endeavour to diſſolve.

31. For the firſt therefore, which is Faith; we may conſider it in ſeveral reſpects, to wit, firſt as referring us to, and denoting the principal object of Evangelical Faith, which is Chriſt: Now, if Faith be meant in this ſenſe, (as by many good Writers of our Reformed Churches, it is underſtood) then the meaning of that ſo often repeated ſaying of St. *Paul*, *We are juſtified by Faith without the Works of the Law*, muſt be, We are juſtified only for the obedience of Chriſt, and not for our righteouſneſs of the Law, which is certainly a moſt Catholick Orthodox ſenſe, and not to be denied by any Chriſtian, tho' I doubt it does not expreſs all that St. *Paul* intended in that Propoſition. Secondly, Faith ſignifies the Act, or Exerciſe, or duty of Faith, as it comprehends all Evangelical Obedience. Called by St. *Paul*, (*b*) *the Obedience of Faith*, Rom. 16. 26. (*c*) *The Righteouſneſs of Faith*, Rom. 4. 13. and 9. 13. and 10. 6. And it is an inherent grace or virtue, wrought in us by the powerful operation of God's Spirit: Or thirdly, it may be taken for *the Doctrine of Faith*, called alſo by him, (*d*) *the Word of Faith*, Rom. 10. 8. and (*e*) *the Word of God's Grace*, Acts 20. 32. (*f*) and the *hearing of Faith*, Gal. 3. 2. In which ſenſe, as if he meant the Word, St. *Paul* may ſeem to reſolve us, *Rom.* 3. 27. where he ſaith, (*g*) *that boaſting is excluded by the Law of Faith*, which words are extant in the very heat of the controverſie of Juſtification. Now theſe ſenſes of Faith, if they be applied to that concluſion of St. *Paul*, *We are juſtified by Faith*, come all to one paſs, for in effect it is all one, to ſay, We are juſtified by our Obedience, or Righteouſneſs of Faith, and to ſay, We are juſtified by the Goſpel, which preſcribes that Obedience: As on the contrary, to ſay, We are juſtified by the Law, or by works preſcribed by the Law, is all one. There is a fourth acception of Faith, taken for the ſingle Habit or Grace of Faith, and applied to this propoſition (only of all Chriſtians that I have heard of) by the *Belgick* Remonſtrants: which being a new invented fancy, and therefore unwarrantable, yet I ſhall hereafter have occaſion it may be, to ſay ſomething of it. 4.

32. St. *Paul*'s Propoſition, I am perſuaded, excludes none of theſe ſenſes; it is capable of them all: But before I ſhew you how they may conſiſt together, I will, in the firſt place, declare of what nature that righteouſneſs is, which God by vertue of his New Cove-

(*a*) Heb. 9. 16, 17. (*b*) Rom. 16. 26. (*c*) Rom. 4. 13. *and* 9. 13. *and* 10. 6. (*d*) Rom. 10. 8. (*e*) Acts 20. 32. (*f*) Gal. 3. 2. (*g*) Rom. 27.

Covenant requires at our hands before he will make good his promiſe unto us. Firſt then, God requires at our hands a ſincere obedience unto the ſubſtance of all Moral Duties of the Old Covenant, and that by the Goſpel: And this obedience is ſo neceſſary, that it is impoſſible any Man ſhould be ſaved without it. The preſſing of this Doctrine takes up by much the greateſt part of the Evangelical Writings. Now, that theſe Duties are not enforced upon us, as conditions of the Old Covenant of Works, is evident, becauſe, by Chriſt we are freed from the Obligation of the Old Covenant: God forbids, that we ſhould have a thought of expecting the hope of righteouſneſs upon thoſe terms: For, that Covenant will not admit of any imperfection in our works, and then, in what a miſerable caſe are we! There is no hope for us, unleſs ſome courſe be taken, that not only our imperfections, but our ſins, and thoſe of a high nature, be paſſed by, and over-looked by Almighty God, as if he had loſt his eyes to ſee them, or his memory to remember them.

33. The ſubſtance then of the Moral Law is enjoyned us by the New Covenant, but with what difference I ſhall ſhew you preſently. And hereupon it is that our Saviour ſaith to the *Phariſees*, who were willing to make any miſconſtruction of the Doctrine, *Think you that I am come to deſtroy the Law*? I, by all means, ſay we, God forbid elſe, for unleſs the old Law be deſtroyed, we are undone; as long as that is alive, we are dead: If the Law of Works have its natural force ſtill, woe be to us. Therefore, that muſt not be Chriſt's meaning: His intent is, as if he ſhould ſay, Think you that I am come to deſtroy the righteouſneſs of the Law? Or diſoblige Men from the neceſſity of being good, holy, and vertuous? No, by no means; *I am not come to deſtroy the Law, but to fulfill it*: The righteouſneſs of the Law, according to the ſubſtance thereof, ſhall be as neceſſarily required by vertue of that New Covenant which I preach unto you, and to which I exhort you all to ſubmit your ſelves, as ever it was by the Old Covenant; only becauſe of your weakneſs and infirmity, I will abate the rigour of it: Thoſe who notwithſtanding my offer of Grace and Pardon upon ſuch eaſie conditions as I preſcribe, will yet continue in an habitual ſtate of profaneneſs and irreligion ſhall be as culpable, nay, Ten times more miſerable than if they never had heard of me, for their wilful neglecting ſo great ſalvation. *It is eaſier for Heaven and Earth to paſs away, than for one tittle of the Law to fail*: For God would be no loſer by the annihilation of the World, whereas if any part of the Moral Law ſhould expire, the very beams and rays of Gods eſſential goodneſs ſhould be darkned and deſtroyed.

34. In like manner ſaith St. *Paul*, Rom. 3. ult. (*a*) *Do we make void the Law thro' Faith? God forbid: yea, we eſtabliſh the Law.* Now, if a ſucceeding Covenant eſtabliſheth any part of a Precedent, eſpecially, if there be any alteration made in the conditions eſtabliſhed, all obligation whatſoever is taken from the Old Covenant, and thoſe conditions are in force only by vertue of the New. When the *Norman* Conquerour was pleaſed to eſtabliſh and confirm to the *Engliſh* ſome of the ancient *Saxons* Laws, Are thoſe Laws then become in force as they are *Saxon*? No, for the Authority of the *Saxons*, the Authors of thoſe Laws, is ſuppoſed to be extinguiſhed, and therefore no power remains in them to look to the execution of them: But by the confirmation of the *Norman* they are become indeed *Norman* Laws, and are now in force, not becauſe they were firſt made by the *Saxons*, but only by vertue of the ſucceeding power of the *Norman* Line. So likewiſe, when the Goſpel enjoins the ſubſtance of the ſame duties which the Old Covenant of Works required; Are we Chriſtians enforced to the obedience of them, becauſe they are duties of the Law? By no means; But only becauſe our Saviour and only Law-maker Jeſus Chriſt commands the ſame in the Law of Faith.

35. Thus far the New Covenant is in ſome terms of agreement with the Old, inaſmuch as the ſame Moral duties are enjoined in them both, as parts of the conditions of both. But the difference herein is, That the Law commands a preciſe exact fulfilling of theſe Precepts, (as I told you before) which the Goſpel deſcending to our infirmities, remits and qualifies much: For in the Goſpel, he is accounted to fulfil the moral Precepts, that obeys them according to that meaſure of Grace which God is pleaſed to allow him; that obeys God, tho' not with a perfect, yet with a ſincere upright heart; that when he is overcome with a temptation to ſin, continues not in it, but recovers himſelf to his former righteouſneſs by Repentance and new Obedience: Thus much then for the Moral Precepts, and with what difference they are commanded in the Old and New Covenant.

36. In the ſecond place, there is another part of Evangelical Obedience, which is purely Evangelical, and which has no commerce nor reference at all to the Law, and that is the Grace of Repentance: For ſaith St. *Paul*, Acts 17. 30. (*b*) *But now* (that is by the Goſpel) *God commands all Men every where to repent.* Now Repentance implies a ſerious conſideration and acknowledgment of that miſerable eſtate whereunto our ſins have brought us, and thereupon an hearty unfeigned ſorrow for them, a perfect hatred and deteſtation of them, inferring a full peremptory reſolution to break them off, and interrupt the courſe of them by new obedience. This, I ſay, is an obedience purely Evangelical,

(*a*) Rom. 3. ult. (*b*) Acts 17. 30.

gelical, the Law of Works did at not all meddle with it, neither indeed could it: The Law condemns a Man as ſoon as ever he is guilty of the breach thereof, and makes no promiſe at all of Remiſſion of ſins upon Repentance; but rather quite excludes it. Yet from the grace of Repentance we may gather a forcible Argument to make good that which before we ſpoke concerning the renewing of the Moral Precepts in the New Covenant. For no reaſonable Man can deny, that Repentance is abſolutely neceſſary before a Man can be juſtified. Now what is that for which (for example) a new converted Heathen repents, but the breach of the Moral Law? Therefore by this neceſſity of Repentance, he acknowledgeth (and ſo do we) that by ſuch ſins he was excluded from all hope of being Juſtified. Now it were abſurd, for a Man to ſay that any thing excludes a Man from being capable of receiving the promiſes of a Covenant, but only the breaking of the conditions thereof.

37. The third part of Evangelical Righteouſneſs, is, *Faith*, not Moral, but Chriſtian; which is, a relying upon Chriſt, as the only meritorious cauſe of whatſoever benefit we obtain by the New Covenant; It being for his ſake, both that God beſtows upon us Grace, whereby we are enabled to perform his will; and after we have done our duty, that he will freely, and not as wages, beſtow upon us the reward thereof. There is another virtue Evangelical, which is Hope, but of that I muſt ſpeak in my laſt Point. And thus I have gone thro' the Conditions required on Mans part, in the New Covenant, all which I ſuppoſe are implied in this word *Faith:* which being taken in ſo general a ſenſe, may, I conceive, be thus not improperly defined, *viz.* To be a receiving and embracing of the Promiſes made unto us in Chriſt upon the terms and conditions propoſed in the Goſpel.

38. Now follow the conditions on Gods part, comprehended in theſe words: "The hope of righteouſneſs," which are equivalent to the term of Juſtification: the nature whereof, I ſhall now endeavour to diſcover. Juſtification, I ſuppoſe, imports the whole Treaſure of bleſſings and favours, which God, who is rich in mercy, will freely beſtow on thoſe whom he accepts as Righteous for his beloved Son our bleſſed Saviour Jeſus Chriſt his ſake; which are firſt, Remiſſion of Sins, and an intereſt unto the Joys of Heaven in this life, and a full conſummation both of Grace and Glory in the life to come. Some, I know, think that St. *Paul* when he diſcourſes of Juſtification, thereby intends only Remiſſion of ſins: And the ground of this opinion is taken from St. *Paul* quoting thoſe words of *David*, when he ſtates the Doctrine of Juſtification, *Rom.* 4. 6, 7, 8. where he ſaith, that (*a*) *David deſcribeth the bleſſedneſs of the Man unto whom God imputeth Righteouſneſs without works, ſaying, Bleſſed are they whoſe unrighteouſneſs is forgiven, and whoſe ſins are covered; Bleſſed is the Man unto whom the Lord will not impute ſin.* But if this Argument out of the Epiſtle to the *Romans* be of ſufficient force for their ſenſe of Juſtification; Then certainly an Argument from as expreſs words in the Epiſtle to the *Galatians*, will be as concluding for mine (in which Epiſtle he alſo purpoſely ſtates the ſame queſtions.) The words are *Gal.* 3. 11. (*b*) *That no Man is juſtified by the Law in the ſight of God, it is evident, for the Juſt ſhall live by faith.* Now, *to live*, I hope, does not ſignifie, to have one's ſins forgiven him, but to be ſaved: Therefore, unleſs St. *Paul* include a right unto Salvation within the compaſs of Juſtification, that Text might have been ſpared, as nothing at all ſerving for his purpoſe. Beſides, Is not Salvation as free, as gracious, as undeſerved an act of God, as remiſſion of ſins? Is it not as much for Chriſt's ſake that we are ſaved, as that our ſins are forgiven us? Thus much for what I ſuppoſe is meant by Juſtification. I will now as briefly and as perſpicuouſly as I can (without uſing Allegories and Metaphorical expreſſions, with which this Point is ordinarily much obſcured) ſhew you the combination of theſe two words, in what ſenſe I ſuppoſe St. *Paul* may uſe this Propoſition; *We are juſtified by Faith, without the Works of the Law.*

39. In the firſt place therefore I will lay down this Concluſion as an infallible ſafe foundation, That if we have reſpect to the proper meritorious cauſe of our Juſtification, we muſt not take faith, in that Propoſition, for any virtue of Grace inherent in us, but only for the proper and principal object thereof, Jeſus Chriſt and his Merits. And the meaning of that Propoſition muſt be, that we are not juſtified for the merits of any Righteouſneſs in our ſelves, whether Legal or Evangelical, but only for the Obedience and Death of our Bleſſed Saviour Jeſus Chriſt. Tho' this be moſt true, yet I ſuppoſe, that St. *Paul* in that Propoſition hath not a reſpect to the Meritorious Cauſe of our Juſtification; but to that formal Condition required in us before we be juſtified: as I think may appear by that which follows.

40. I told you even now, that I would in this Point purpoſely abſtain from uſing Metaphors, and Figurative Alluſions; and the reaſon is, becauſe, I ſuppoſe, and not without reaſonable grounds, that the ſtating of this Point of Juſtification by Metaphors, has made this Doctrine, which is ſet down with greater light and perſpicuity in holy Scripture, than almoſt any other, to be a Doctrine of the moſt Scholaſtical ſubtilty, the fulleſt of Shadows and Clouds of all the reſt. For example: In that faſhion and dreſs of

(*a*) Rom. 4. 6. 7, 8. (*b*) Gal. 3. 11.

of Divinity, as it is now worn, ſliced and mangled into Theſes and Diſtinctions, we find this Point of our Juſtification thus expreſſed: That Faith is therefore ſaid to juſtifie us, becauſe it is that which makes Chriſt's Righteouſneſs ours: it is as it were an inſtrument or hand, whereby we receive, lay hold on, and apply Chriſt unto our ſelves. Here's nought but flowers of Rhetorick, Figures, and Metaphors; which tho' they are capable of a good ſenſe, yet are very improper to ſtate a Controverſie withal.

41. But let us examine them a little: We muſt not ſay, they conceive of Faith, as if it were a Vertue or Grace, or any port of Righteouſneſs inherent in us: For Faith as a Grace has no influence at all into our Juſtification. Mark the Coherence of theſe things: Faith is conſidered as an Hand or an Inſtrument in our Juſtification, and yet, for all it is a Hand, it is nothing in, or of, us; for it ſeems, Hands are not parts of Mens bodies. Again, Faith puts on Chriſt, receives him, lays hold upon him, makes his righteouſneſs ours, and yet it does nothing for all that. Beſides, How can Faith be properly called an inſtrument of Juſtification? An Inſtrument is that which the principal Cauſe the Efficient makes uſe of in his operation. Now Juſtification in this ſenſe, is an immanent internal action of God, in which there is no co-operation of any other agent, nor any real alteration wrought in Man, the object thereof. Does God then uſe Faith as an inſtrument, in producing the Act of Juſtification? No, but it is *Inſtrumentum Paſſivum*, ſaith one; That is a thing never heard of in nature before, and the meaning is ſure, Faith, certainly, is ſomething, but what a kind of thing, we know not. By theſe means it comes to paſs, that the Doctrine of our Juſtification, as ſome Men have handled it, is become as deep, as unſearchable a myſtery, as that of the Trinity.

42. Without queſtion there is nothing can be more evident to a Man, that ſhall unpartially conſider St *Paul*'s method in his diſcourſe of Juſtification, than that by Faith he intends ſome opperative working grace in us: For inſtance, The Apoſtle proves that we Chriſtians are to ſeek for Juſtification the ſame way that *Abraham* attained unto it, namely, by Faith; for ſaith the Scripture in his quotation, *Abraham believed God, and it was accounted to him for righteouſneſs.* What was that which was accounted to him? His believing; that is, ſay ſome, Chriſt who was the object of his Belief: This is a forced interpretation certainly, and which a Jew would never have been perſuaded to. But that Chriſt was not at all intended in that place it is evident; for *Abraham*'s belief there, had reſpect to Gods Promiſe made to him of giving him a Son in his old age, and by that Son, a Seed as innumerable as the Stars in Heaven, as appears *Gen.* 15. 4, 5, 6. (*a*) whereas the promiſe of Chriſt follows three Chapters after, to wit, *Gen.* 18. 18. (*b*) Again, the Apoſtle in many places uſeth theſe words, *We are juſtified by Faith in Chriſt*, and *by the Faith of Jeſus Chriſt*; which ſpeeches of his, will admit of no tolerable ſenſe, unleſs by Faith he intends ſome work or obedience performed by us. This therefore being taken for granted, that by Faith, is meant ſome condition required at our hands, (and yet my former concluſion of our Juſtification only for the merits of Chriſt remaining firm:) we will in the next place conſider what kind of obedience that of Faith is, and in what ſenſe it may be ſaid to juſtifie us.

42. What ſatisfaction I conceive may be given to this Query, I will ſet down in this Aſſertion: That ſince Juſtification, even as it includes Remiſſion of ſins, is that Promiſe, to perform which unto us, God has obliged himſelf in the New Covenant; it muſt neceſſarily pre-ſuppoſe in the perſon to be ſo juſtified, ſuch an obedience as the Goſpel requires; namely, firſt, Repentance from dead works, a converſion to a new obedience of thoſe holy Moral Commands which are ratified in the Goſpel, and a relying upon Chriſt as the only meritorious cauſe of our Juſtification and Salvation, by a particular Evangelical Faith. All this, I ſay, is pre-required in the perſon who is made capable of Juſtification, either in the exerciſe, or at leaſt *in præparatione cordis*, in a full reſolution of the heart, and entire diſpoſition of the mind: So that, though God be the ſole proper Efficient Cauſe; and Chriſt, as Mediator, the ſole proper Meritorious Cauſe of our Juſtification: yet theſe inherent diſpoſitions, are exacted on our part as *cauſæ ſine quibus non*, as neceſſary conditions to be found in us, before God will perform this great work, freely, and graciouſly towards us, and only for the Merits of Chriſt.

Aſſertion

43. This Aſſertion may, I ſuppoſe, be demonſtrated, firſt from the nature of a Covenant: For unleſs there be pre-required conditions on man's part to be performed, before God will proportion his reward; the very nature of a Covenant is deſtroyed. And it will not boot to anſwer, that though there be no qualifications required in a Man, before he obtain Remiſſion of ſins, yet they are to be found in us before we be made capable of Salvation. For as I have ſhewed before, Salvation is as properly a gracious Act of Mercy, as free and undeſerved a gift, as truly beſtowed on us only for the Merits of Chriſt, as Remiſſion of Sins; and therefore may as well conſiſt without any change in us as the former. And Secondly, if that propoſition of St. *Paul*, *We are Juſtified by Faith, without the works of the Law*, exclude all conditions to be performed by Man; If it exclude not

Reaſ. 1.

Sol. 1.

Sol. 2.

(*a*) Gen. 15, 4, 5, 6. (*b*) Gen. 18. 18.

not only the righteouſneſs of the Law (which indeed it doth) but the obedience of Faith, or the Goſpel likewiſe, from being neceſſary diſpoſitions in us before we receive remiſſion of ſins; Then another ſaying of his, parallel to this, will exclude as well the neceſſity of an Evangelical Obedience to our Salvation: For, ſaith St. *Paul*, Eph. 2. 8. (*a*) *By Grace are ye ſaved through Faith, and that not of your ſelves, it is the gift of God: not of Works, leſt any Man ſhould boaſt.* But I hope no Man will be ſo unchriſtian-like, as to exclude the neceſſity of our good works to Salvation, for all this ſaying of St. *Paul*; therefore they may as well be pre-required to Remiſſion of ſins, notwithſtanding the former place.

44. Secondly, If there be neceſſity of any pre-diſpoſition in us before Remiſſion of ſins; then a Man may have his ſins forgiven him, and ſo become a perſon accepted of God, whilſt he is a perſon unregenerate, unſanctified, whilſt he is (*b*) *dead in treſpaſſes and ſins*, whilſt he *walks according to the courſe of this world, according to the Prince of the power of the air, the Spirit that worketh in the children of diſobedience*; whilſt he *has his converſation in the luſts of the fleſh, fulfilling the deſires of the fleſh, and of the mind*, being notwithſtanding his Juſtification, *a child of wrath*, as much as the profaneſt heathen, tho' the verieſt reprobate in the world; Laſtly, tho' he be no child of *Abraham* according to faith, that is, not having in him that faith which was imputed to *Abraham* for righteouſneſs. Now whether this Divinity be conſonant to Gods word, let your own conſciences be Judges. *Reaſ.* 2.

45. A third Argument to prove the Truth of the former Aſſertion, ſhall be taken from ſeveral Texts of Scripture; where Juſtification, even as it is taken for Remiſſion of ſins, aſcribed to other virtues beſides Faith, (whether it be taken for a particular virtue, or for the object thereof.) For example, Our Saviour ſaith, expreſly, (*c*) *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned*: Where we ſee, Juſtification is taken in that proper ſenſe, in which we maintain it againſt the Papiſts. Again, (*d*) *If you forgive Men their treſpaſſes, your Heavenly Father will alſo forgive you; But if you forgive not Men their treſpaſſes, neither will your Father forgive your treſpaſſes.* Again, our Saviour ſpeaking concerning *Mary*, ſaith, (*e*) *Her ſins are forgiven her, becauſe ſhe loved much.* If the time, or your patience, could ſuffer me, I might add a fourth Reaſon to prove my former Aſſertion, which is the clearneſs and evidence of agreement and reconciliation between St. *Paul*, and St. *James*, in this Point upon theſe grounds, without any new invented Juſtification before Men, which is a conceit taken up by ſome Men, only to ſhift off an Adverſary's Argument, which otherwiſe would preſs them too hard, they think: for St. *Paul*'s Faith, taken for the obedience of the Goſpel, would eaſily accord with St. *James* his (*f*) *holy and undefiled Religion before God*, or works which is all one; and St. *James* would be St. *Paul*'s Expoſitor without any injury or detraction at all from the merits of Chriſt, or God's free and undeſerved mercy to us in him. But I muſt haſten. *Reaſ.* 3.

46. The full meaning, then, of St. *Paul*'s Propoſition, *We are juſtified by Faith, and not by the works of the Law*: and by conſequence, the ſtate of the whole Controverſie of Juſtification, in brief, may be this; That if we conſider the efficient cauſe of our Juſtification, it is only God which juſtifies: if that for which we are juſtified, that is, the meritorious cauſe thereof, it is not for any thing in our ſelves, but only for the obedience and ſatisfaction of our Bleſſed Saviour, that God will juſtifie us: But if we have reſpect to what kind of Conditions are to be found in us, before Chriſt will ſuffer us to be made partakers of the benefit of his Merits, then we muſt ſay, that we are not juſtified by ſuch a Righteouſneſs, ſo perfect, abſolute, and complete, as the Law of Works does require; but by the Righteouſneſs of the Goſpel, by a Righteouſneſs proportionable to that Grace which God is pleaſed to beſtow on us; not by the perfection, but the ſincerity of our obedience to the New Covenant. And the Apoſtle's main Argument will ſerve to prove this to any underſtanding, moſt undeniably. St. *Paul* has demonſtrated, that if we conſider the rigour of the Law, all Men, both Jews and Gentiles, are concluded unto ſin, and moſt neceſſarily obnoxious to God's wrath. Which Reaſon of his, would not be at all prevailing, unleſs by works of the Law, he intended only ſuch a perfect obedience as the Law requires: which by reaſon of Mans weakneſs, is become impoſſible unto him. For it might eaſily be replied upon him thus: We confeſs, no Man can fulfill the Law; but the conditions of the Goſpel are not only poſſible, but by the aſſiſtance of God's Spirit, eaſie to be performed; ſo that tho', for this reaſon, the former Righteouſneſs be excluded from our Juſtification, not only *quoad meritum*, but alſo, *quoad præſentiam*; yet the later Evangelical Righteouſneſs is excluded from our Juſtification, only *quoad Meritum*. *Reaſ.* 4.

47. But I perceive an Objection ready to aſſault me; And I will impartially, aſſiſt the force and ſtrength thereof againſt my ſelf, with all the advantage I can. It is to this purpoſe: When Men are diſputing in the Schools, or diſcourſing in the Pulpit, they may ſtate this Queſtion as they pleaſe: But the fitteſt time to decide this Point, is, when, in a ſerious contemplation, we preſent before our eyes Almighty God, the righteous impartial Judge of Heaven and Earth, ſitting in his Throne, ready to execute Judgment,

(*a*) Eph. 2. 8. (*b*) Eph. 2. 1, &c. (*c*) Mat. 12. 37. (*d*) Mat. 6. 14, 15. (*e*) Luke 7. 47. (*f*) Jam. 1. 27.

and our ſelves arraigned at the Bar before him, expecting a final irreverſible ſentence In theſe circumſtances, I would fain ſee the ſtouteſt hearted Man alive, that ſhould dare to ſay unto Almighty God, Thou haſt given me a Law, which my conſcience witneſſeth unto me, that I have performed. Therefore I now challenge thee upon thy Truth and Faithfulneſs, that thou perform thy conditions alſo with me, and give me Remiſſion of my former ſins, as a Reward of my obedience.

Sol. 48. For anſwer to this Objection: This is confeſſed by all Chriſtians of all Religions, that a prophane perſon, or an Hypocrite dying in ſuch an eſtate, ſhall neither in the laſt day be acquitted of his ſins, nor ſaved: Therefore unleſs a Man's heart can witneſs unto him, that he hath unfeignedly kept God's Commandments, (*a*) *God, who is greater than his heart, and knoweth all things*, will aſſuredly condemn him: But then we muſt know, that it is not a Chriſtian's plea, to relie upon his own, tho' ſincere unhypocritical Righteouſneſs, and therefore to challenge Heaven. But as our Saviour adviſeth us, (*b*) *We when we have done all we can, muſt ſay, We are unprofitable ſervants*: And not ſay ſo in a Complement only, but in the truth and ſincerity of our hearts. It is the perfection of Evangelical Righteouſneſs, to deny our own righteouſneſs, to diſclaim all meritorious efficacy thereof, either in Remiſſion of Sins, or Salvation. Therefore, he that after he hath performed God's Commandment ſhall think to challenge the reward as of a debt, or as promiſed only to his own holineſs, wants the proper peculiar righteouſneſs of a Chriſtian: he muſt ſay, in holy *Job*'s words, (*c*) *Tho' I were righteous, yet would I not anſwer God but I will make ſupplication to my Judge*: I would ſay unto him, Lord look not upon that holineſs which is in me, which yet is not mine neither, for thou wrought'ſt it in me; But look on him on whom only thou art well pleaſed; Accept of me in him, and for his ſake only, who hath fulfilled all righteouſneſs for me, who thro' the Eternal Spirit, hath offered himſelf without ſpot unto thee, being made ſin and a Curſe for me, that I might be made the Righteouſneſs of God in him. To him only be glory for ever and ever. The ſum of all which I have ſaid, is contained, *Tit.* 2. 11, 14. *The Grace of God which bringeth*, &c. And ſo I come to the ſecond General, namely, the Promiſe which God will make good unto us who ſincerely obey him, contained in theſe words, *We wait for the Hope*, &c.

49. Which General I divided into two Particulars: 1. The nature of the reward promiſed, which I told you was, Juſtification containing Remiſſion of Sins, and everlaſting Life. 2. The intereſt, which, during this Life, we ordinarily have in that reward, namely Hope, expreſſed in theſe words, *We wait for the Hope of Righteouſneſs*: that is, by hope we expect the reward of righteouſneſs. I cannot now enlarge my ſelf in the former Particular, ſomething I have already been forced to ſay of it, which muſt ſuffice: I will in few words conſider the ſecond Particular, namely, the intereſt which we have in the Promiſes, which is Hope: *We wait for*, &c.

50. I know nothing more effectual to perſuade me to ſearch for and embrace Divine Truth with ſingleneſs of heart, and without reſpect of perſons, than to conſider, that there are no opinions ſo unreaſonable, ſo directly contradictory to one another, but the Spirit of contradiction and partiality will make a Man eaſily to ſwallow and digeſt them, As for example, whereas the Papiſts moſt preſumptuouſly maintain, that it is in a Mans power, by the ordinary aſſiſtance of Grace, ſo exactly to perform all God's Commandments, that he ſhall have no need to ſay, *Lord forgive us our treſpaſſes*; Some of their Adverſaries ſtrive ſo much to avoid this Aſſertion on the contrary extreme, that they will not allow, even the beſt and moſt holy Actions of the moſt regenerate Man, to be ſuch as God requires at our hands; they will not only have them to be imperfect, but ſinful, if ſtrictly examined, ſins. And yet for all this, they who put it in a Man's power to fulfil all God's Commandments, will not ſuffer any Man to have any certainty of their Salvation: On the contrary, the others, tho' they make a Mans beſt actions to be ſins, yet require at his hands an infallible divine Faith of his Salvation, not only as an attendant, but as the very nature and eſſence of that Faith, whereby he ſhall be juſtified.

51. It may be poſſible, that one of theſe parties might light upon the truth, if either of them would be willing to change one of his opinions with his Adverſary: But as they have been pleaſed to yoke ſuch jarring Poſitions together, I am confidently perſwaded, that both of them have miſſed of the truth, and left it in the middle to any third perſon that will be willing to ſtand Neuter in a mean betwixt them both. I will not now examine how far each ſide have out-run the truth contrary ways: only as I am required by that part of my Text which remains, I will lay down two Aſſertions participating, in ſome meaſure, of both opinions; The firſt whereof is this (which I have already touch-
1. ed) That no Man can juſtly and reaſonably expect our hope for the reward of Righteouſneſs, but he whoſe heart and conſcience can unfeignedly witneſs unto him, that he hath, tho' not exactly, yet ſincerely, and without Hypocriſie, performed the Conditions of the New-Covenant. The ſecond, That the intereſt which ſuch a perſon
2. ordinarily hath in the promiſes, is only hope.

52. Now

(*a*) 1 John 3. 20. (*b*) Luke 17. 10. Job 9. 15.

52. Now concerning the firſt Aſſertion, namely, That no Man can juſtly, &c. I would not now be miſtaken, as if I ſaid, that before a Man can hope for Salvation he muſt perform God's Commandments exactly, but only according to the equity of the Goſpel; according to that famous ſaying of St. *Auguſtine*, *Retractat. l. 1. c. 19. Omnia mandata facta deputantur, quando quicquid non fit ignoſcitur.* Now, that a Man may keep God's Commandments, as far as the Equity of the Goſpel expects from him, may, I think, be thus demonſtrated: There is no Man that hears me this day, I am perſuaded, but he does often ſeriouſly deſire of God, that he would give him the Grace to do his will: Now, all Prayer, if it be right, is to be performed in Faith, *i. e.* with a full perſuaſion, not only that it is lawful, and warrantable, for him to deſire that which he prays for, but alſo with as full a perſuaſion, that Almighty God is not only able, but ready and willing alſo to grant him his Petitions; otherwiſe, it is not only a vain, but a ſinful Prayer; it is a tempting of God, as if he ſhould deſire him to do that, which he knows is impoſſible. Beſides, can we think that God would command us (and withal add a promiſe of hearing and granting our Petitions) would he, I ſay, command us to pray for that which we are aſſured of before-hand, cannot, and muſt not be granted? Therefore certainly, ſome Chriſtians have been heard in theſe Petitions; ſome Men have been found, who have fulfilled the righteouſneſs of the Goſpel. *Aſſert.* 1.

53. Now till thou haſt done this, which thou ſeeſt by the aſſiſtance of God's Spirit, (which will never be wanting to them which deſire it) it is poſſible for thee to do; nay, I will add further, is eaſie for thee to do: Doth not Chriſt ſay as much? *My yoke is eaſie, and my burthen is Light.* I ſay, till thou haſt done this, thou canſt have no reaſon in the world to hope for God's mercy. For tell me! why doſt thou hope, thou that continueſt ſtill in an unrepentant eſtate, in an habitual oppoſition to God's holy Commandments? Art thou reſolved to hope, becauſe thou haſt a mind to it, upon no ground, when thou oughteſt rather to fear, almoſt to deſpair? Or rather, canſt thou perſuade thy ſelf in earneſt, that this is indeed a hope? Is it not a fancy of thine own brain, or rather a Temptation of the Devil? (*a*) *Hope, which is hope indeed*, which is not a fancy and Chimera, *makes not aſhamed*, ſaith St. *Paul*: A Man may with confidence, without confuſion of face, profeſs and maintain it. But ſuch a hope as this is, which is not a hope in earneſt, how will it diſgrace a Man, and put him out of countenance when God ſhall ask him why he did offer to hope?

54. Let thy conſcience now anſwer me, whoſoever thou art, in ſuch a ſtate. Thou that knoweſt how often God hath ſaid, nay, ſworn in his wrath, that none of thoſe which continue diſobedient ſhall enter into his reſt! That none ſhall be partakers of the ſecond Reſurrection unto Glory, but thoſe that have been partakers of the firſt unto Grace! Canſt thou for all this imagine that God has ſuch a peculiar particular affection and reſpect to thee, who art yet a ſlave of the Devils; that he will be content to ſtrain his Truth and Veracity; to break his Oath for thy company? Shall the whole Scripture, which promiſes glory to none but thoſe who perform the conditions preſcribed, for thy ſake be turned into a Romance, into a melancholy Tale to fright Children withal? No, no, aſſure thy ſelf, it is not a conceit of Election which will ſave thee: thou muſt work, and work hard, in fear and trembling, before God will raiſe in thee the good Spirit of Chriſtian Hope.

55. For to ſay the truth, of all Divine Graces, Hope is incomparably the hardeſt to attain unto: And the reaſon is evident, becauſe it preſuppoſes the poſſeſſion of all other Graces before it. And yet for all this, nothing counted ſo eaſie, now adays, as Hope, tho' Men both are and reſolve to be never ſo wicked: Nay, and it is well if Hope will ſerve their turn, they muſt have an infallible aſſurance, a Divine Faith of everlaſting glory; and no manner of ſins, tho' never ſo heinous, never ſo oft committed, ſhall be able to weaken this their aſſurance, that they are reſolved of. This they think is a ſpell ſtrong enough for the Devil in all aſſails; when, God knows the Devil is more joy'd and comforted, to ſee them ſo vainly delude themſelves, than they themſelves poſſibly can be. This for my firſt Aſſertion; now follows the ſecond.

56. When I ſay, that the Intereſt which a Chriſtian ordinarily has in the Promiſes of God, is *Hope*; I mean, it is not abſolute and irreſpective, but depending upon conditions, namely, Grace, and perſeverance therein. And this I took for granted, for I never heard of any yet, that denied perſeverance to be neceſſary to Salvation. If then his Intereſt be by Hope, then it is not yet by faith, properly ſo called; For it is not poſſible that the ſame object (conſidered with the ſame circumſtances at the ſame time) ſhould be the object both of Faith and Hope. For Example: I believe by a Divine Faith, *i. e.* a Faith grounded upon God's Word, that there ſhall be a Reſurrection of the Fleſh, even of this fleſh of mine; And I believe it firmly, becauſe God hath ſaid that he will bring it to paſs; neither is there any condition of mine pre-required to the performance of this promiſe of God; for howſoever I behave my ſelf here in this world, whether well or ill, it matters not, my behaviour cannot make God alter his *Aſſert.* 2.

(*a*) Mat. 5. 5.

his reſolution. Now, if I aſſuredly believe this, it would be improper and abſurd for me to ſay, I hope there will be a Reſurrection of my Body; when I ſay, I hope any thing, I imply a poſſibility, in nature, that ſuch a thing may not be, which in this caſe I cannot do without infidelity.

58 But on the other ſide, I hope that God will raiſe this fleſh of mine unto Glory, and I hope this upon ſafe grounds: Therefore, if it be true that I hope it, I cannot properly be ſaid to believe it, becauſe my Salvation yet depends upon conditions; namely, perſeverance. Therefore let me propoſe this one queſtion to any mans conſcience: Haſt thou ſuch an aſſurance of Salvation given thee of God, that hope is quite evacuated in thee: Is there no ſuch virtue left in thee as Hope? Surely God hath dealt extraordinarily mercifully with thee; Thou art many degrees gone beyond the ſtate of thoſe believers which St. *Paul* ſpeaks of, and includes himſelf in the number, when he ſaith, *We live by hope*: for thou doeſt not live by Hope, thou art exalted above it. Notwithſtanding, I beſeech you, conſider well upon the matter, (for it concerns you very much) be not too haſty to credit fancies, when conceits of aſſurance or impeccability ſhall be ſuggeſted to your minds. There may be great danger of a confidence ungrounded; a confidence only taken upon truſt from other mens words or opinions.

58 Do I go about (now think you) to bereave you, or cozen you of any ſpiritual comfort in this life? Do I envy any of you your aſſurance? Alas, why ſhould I deal ſo with you? For I was never injured by you; or, if I were, ſurely, of all places, I would not make choice of this to execute my Revenge in. Or if I thought that ſuch an aſſurance were ordinarily to be had, at leaſt neceſſary, to the making up of a Juſtifying Faith, (and have you never heard it ſaid ſo?) Would I not (think you) ſtrive and endeavour to obtain it at any rate, even with the loſs of all worldly comforts? Yes certainly, I would count them all but as droſs and dung in compariſon of it: But I confeſs unto you I am yet contented with enjoying Heaven by Hope: And I bleſs Almighty God, that he hath dealt ſo graciouſly with me, that I ſhould dare to hope for it, and not be aſhamed and confounded by my hope. And if there be any amongſt you, that will vouchſafe to content himſelf with ſuch a neglected degree of comfort, with only hope, and no more, I will not enter into compariſon with thoſe that are perfect; but I dare promiſe him, that all thoſe troubleſom pleaſures, which do ſo raviſh the Men of this World, ſhall be as nothing; yea, as afflictions aud torments, in compariſon of thoſe ſpiritual heavenly Joys, which Hope, well and legally atchieved, will be able to afford us: No dangers will there be of terrours or jealouſies, as if God would happen to grow weary, or repent himſelf of any grace or bleſſing which he hath beſtowed upon us.

59. For, tell me; Do you think that *Adam*, while he continued in his Innocency, had any grudgings of ſuſpicions or fears? Was, he not, during that time, in as great a quiet and ſerenity of mind, as any of us dare hope for? And yet the moſt that he could do then, was to hope that he might continue in that ſtate even to the end: The event ſhews, he could not have an infallible Faith of his preſerverance. If then ſuch a contented ſetled mind could accompany *Adam* in Paradiſe, even when he knew it was in his power, with but reaching out his hand, and taſting an Apple; yea, with a ſudden wicked word, or an unſanctified thought, utterly, and irrecoverably to degrade himſelf from that happy eſtate; ſurely, we Chriſtians have much more reaſon to rejoyce in our hope, ſince we know ſuredly, that as God has been ſo gracious to begin this good work in us, ſo he will not be wanting to perfect it even to the end, if we will but perform our parts, which he has already given us more than ſufficient grace to do, and will never fail to ſupply us with more, for the asking, nay, more, which are ſurer grounds to build upon than ever *Adam* had; ſince we know, that not one, nor ten, nor a hundred ſins, ſhall be able ſo irreparably to caſt us out of God's favour, but that he will be willing upon our Repentance, eſpecially calling to mind his old mercies, to reſtore us again to our loſt happineſs.

60 Neither are we utterly excluded from all aſſurance; for there is a πληροφορία, *A Full aſſurance of Hope*, ſaith St. *Paul*, Heb. 6. 11. (a) *This Hope we have as a ſure Anchor, the Soul* faſtned on a Rock: The Rock cannot fail us, the Anchor will not; all the danger is in the Cable or Chain of ſpiritual Graces, whereby we are faſtned to this Rock: If this Chain but hold, no tempeſt, no winds, no flouds can endanger us. And part of our Hope reſpects this Chain; for God has promiſed his willingneſs and readineſs to ſtrengthen it every day more and more, till our ſtate ſhall be ſo changed, that there ſhall be no ſuch things as Tempeſts known, no toſſings of waves, no tumults of winds, nor fear of leaking or decay in the Veſſel, but all calmneſs and ſecurity. And for the attaining to this happy unchangeable eſtate, where is it that we place our hope? Truly our Hope is even in thee, O God; who, if thou ſhalt think it convenient or neceſſary for us, wilt enlarge this our Hope into confidence, and add, unto that, aſſurance, and ſwallow up all in poſſeſſion; And that not for any merits of ours, but only for thy free undeſerved Mercies in our Bleſſed Saviour Jeſus Chriſt, *in whom alone thou art well pleaſed*; To whom, with

(a) Heb. 6. 11. *Ibid.* 9.

thee, O Father, and the bleſſed Spirit, be aſcribed by us, and thy whole Church, the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The Ninth Sermon.

1 COR. X. 13.

-----God is Faithful, who will not ſuffer you to be tempted above that ye are able-----

WHatever puniſhments befel the diſobedient *Iſraelites*, who murmured and tempted God in the Wilderneſs, (*a*) *They all hapned unto them* (ſaith St. *Paul*) *for enſamples to us, and are written for our admonition, upon whom the ends of the world are come.* This Priviledge we may have beyond our Fore-fathers, that we may preſent before our eyes a larger Series and Hiſtory of God's Providence, even ſince the foundation of the World: We may take a view and proſpect of his conſtant unaltered courſe of revenging himſelf upon ſin, in whatſoever perſons he finds it; And we ought from thence to collect, that whatſoever immunities and privileges we may conceive to our ſelves, whatſoever comfortable Errors we may take up upon truſt, yet that God will not (for our ſakes) begin a new frame of Polity in the Adminiſtration of the World; but that we alſo, unleſs we break off our ſins by repentance, and converſion unto God, We, I ſay, after the example of theſe murmuring *Iſraelites*, as thoſe upon whom the Tower of *Siloe* fell; as thoſe fourteen, whoſe bloud *Pilate* mingled with the Sacrifices, that *we alſo unleſs we repent, ſhall all likewiſe periſh.* Nay certainly, we (upon whom the ends of the World are come) ſhall be much more culpable, our puniſhment and ſtripes ſhall be more in number and weightier, if we (notwithſtanding that larger experience which we have of God's unpartial dealing with ſinners) ſhall yet promiſe to our ſelves importunity, *If we ſhall ſay we ſhall have peace, tho' we walk in the imaginations of our hearts.*

2. The ſame collection we may proportionably make to our own benefit and advantage, from God's gracious dealing and behaviour to any of his beloved faithful ſervants, we may appropriate to our ſelves, all thoſe bleſſings and promiſes which have been afforded unto them, if our Conſciences can aſſure us, that we do obey God's Commandments in the truth and ſincerity of our hearts, Now for warrant to this kind of collection, inſtead of ſeveral examples in Holy Scripture, I will only make uſe of one taken out of (I think) this our Apoſtle, where he ſaith, (*b*) *Let your converſation be without covetouſneſs, and be content with ſuch ſuch things as you have; For God hath ſaid, I will never leave thee, nor forſake thee.* Which words by him quoted, as the Margins of our Bibles will direct us, are to be found, (*c*) *Joſh.* 1. 5. Which, tho' they be a particular Promiſe which God immediately made to *Joſhua*, thereby to encourage him after the death of *Moſes*, to take upon the conducting of the *Jews* into the Land of Promiſe, aſſuring unto him a continuation of his extraordinary aſſiſtance in the enterpriſe: yet notwithſtanding, St. *Paul*, we ſee (as if God had proclaimed this Promiſe to the whole world) applies theſe words to all the Faithful among the *Hebrews*, and by the ſame proportion to all Chriſtians likewiſe.

3. Upon which grounds I may as reaſonably direct the words of this verſe, out of which my Text is taken to you that now hear me, as the Apoſtle does to the *Corinthians*, And ſay, *There hath no Temptation taken you, but ſuch as is common to Man*: For certainly, we will not imagine, that the Church or City of *Corinth* had any ſuch extraordinary Immunity or Charter granted them, whereby they ſhould be exempted from the danger of Temptations above all the Chriſtian world beſides. Therefore let your memories recollect and examine the time paſt of your lives, and tell me, Did there ever any Temptation take hold of you, or aſſault you ſo powerful and irreſiſtable, that there was no way left for you but to be overcome by it? (Take Temptation now in what ſenſe you pleaſe, either for a Misfortune and Affliction, or elſe for a Suggeſtion to ſin.) Was there ever any calamity, any loſs, any pain, any ſickneſs, ſo violent and impetuous, but that ſtill you might

(*a*) Verſe 6. Verſe 11. (*b*) Heb. 13. 5. (*c*) Joſh. 1. 5.

perceive your ſelves notwithſtanding (though perhaps in your outward Man unequally match'd by it) yet in your Spirits and Minds ſtrong enough to conquer the malice thereof, and to convert it into wholſom Phyſick ? Again, was there ever any ſinful Temptation ſo ſtrongly urged upon you, but that you might by the aſſiſtance of that Grace which God had already given you, or at the leaſt, for the asking, would have ſuper-added, you might eaſily have dulled and diverted the force thereof ? Did not your Conſciences, even after you were overcome by ſuch a Temptation, tell you, that it was meer voluntary cowardice in you, to ſuffer your ſelves to be overcome by it, that you willingly ſurrendred and betrayed thoſe forces which already God hath given you ?

4. Now, though I am perſuaded this be ſo evidently true, that there is ſcarce any one here but his Conſcience will aſſure him as much ; Yet, for all this, we muſt not begin hereupon to fancy in our minds any extraordinary worth or dignity in our ſelves, as though by our own power or holineſs we could work ſuch wonders. No alas, nothing leſs : For take away the aſſiſtance and gaurd of our Auxiliary Forces, God's free and undeſerved Graces within us, and his Divine aſſiſtances, together with the guard of his bleſſed Angels without us, and there is no Temptation ſo weak and deſpicable, which we ſhould not ſuddenly yield unto ; Nay, we ſhould need no outward Tempters to help us to ſin, our own wicked hearts would ſave the Devil that labour ; for nothing is there ſo vile and abominable, whereunto without God's reſtraining Grace we ſhould not readily and impetuouſly haſten unto.

5. Therefore let us neither defraud God nor our ſelves of their dues : But as we have ſpoken of the time paſt, ſo likewiſe of that which follows, If hereafter we ſhall overcome any Temptation (as certainly, by God's help, if we have but a mind to it, we may,) Let us bleſs Almighty God for aſſiſting us ſo far, let us give the glory and Trophies of the conqueſt to him : But on the contrary ſide, if we ſhall neglect to make uſe and advantage of thoſe many helps againſt ſin, which Almighty God is ready to ſupply unto us : If notwithſtanding thoſe many Promiſes of aſſiſtance ſo frequently ſet down in Holy Scripture : If notwithſtanding thoſe many ſecret whiſperings and inſpirations of his Holy Spirit in our Souls : If notwithſtanding God's Voice, which (as every days experience can witneſs unto us) continually calls upon us, ſaying, *This is the right way, walk in it, and ye ſhall find reſt to your Souls* ; we will yet continue to extinguiſh thoſe good motions, to deafen and drown God's voice, and be ready to hearken unto, and obey our own filthy luſts and vile affections : Let us lay the fault where it is due, upon our own deceitful wicked Hearts ; or otherwiſe; the time will come when in Hell we ſhall be evidently convinced thereof, when the Worm of Conſcience which never dieth ſhall continually torment and gnaw us. Let God be true and faithful in his Promiſes, and every Man a Liar. For, as hitherto God has been ſo merciful to you to preſerve you, that no temptation ſhould take you, but ſuch as is common to Man : ſo likewiſe for the time following, tho' perhaps greater trials may befall you, than hitherto you have had experience of, yet of this you may be confident, that however they may ſeem grievous ; yet the ſame God continues faithful and righteous to fulfill his Promiſes, *He will never ſuffer you to be tempted above that you are able.*

6. Temptation is a thing of its own Nature indifferent, and is rendred good or evil, from the end and intention of the Tempter eſpecially : It is nothing elſe but making a trial or experiment. If good ; an aſſay, whether that good which ſeems to be in a Subject be true and firmly grounded, or no : So God may be ſaid to tempt, as he did *Abraham*, &c. And this he performs not to ſatisfie his curioſity, but meerly out of a good inclination to the party ; both hereby to confirm his graces in him, and to reward them with a greater meaſure of Glory. If evil ; Temptation is an aſſay, whether that good which ſeems to be in a Man, may not by ſome means or other be extinguiſhed, and ſo the perſon deſtroyed, ſo the Devil is moſt properly called the Tempter : And of this nature are the Temptations of my Text : Now theſe we find in Holy Scripture

1. to be twofold : For either they are apt to draw us from good by way of Diſcouragement ; ſo all manner of afflictions, misfortunes, perſecutions, *&c.* are called Temptations, becauſe by theſe a Man is inclinable to be frighted from, or at leaſt diſcoun-

2. tenanced in a holy converſation : Or elſe they allure us by way of invitation or ſolicitation to evil ; ſo wicked pleaſing ſuggeſtions are ſaid to be temptations, becauſe theſe are fit to palliate the unlovelineſs and deformity of ſin, and thereby to make it deſirable unto us. It would be but loſs of time to heap together Examples of holy Scripture to make good this diſtinction ; ſince it is an Argument which you daily meet withal diſcourſed of in Sermons.

7. But, I confeſs, I find it ſomething difficult to determine, whether of theſe two ſenſes, with excluſion of the other be intended by St. *Paul*, in my Text, whether, when he ſays, *God will not ſuffer you to be Tempted above that ye are able*, his meaning ſhould be, God by his Wiſdom and Providence, will ſo contrive buſineſſes for you, that tho' you are not likely to live in a continual uninterrupted courſe of happineſs and ſecurity, but that ſometimes you ſhall daſh your foot againſt a ſtone, you ſhall be diſquieted and moleſted with afflictions of ſeveral natures ; notwithſtanding, this you may be confident

of

of, that let what misfortune will come, how grievous and even insupportable soever it may seem unto you, it shall never be so violent and outragious, but that God will provide a way for you to escape from it, there will be a door left open for you to avoid the furiousness and impetuousness of it; either God will arm you with patience to bear it, and then the comfort which your souls may feel, in the consideration of what glorious rewards are promised unto your patience, shall make your afflictions even matters of rejoycing unto you; in which respect, (as St. *James* saith) *you ought to count it all joy, when you fall into divers Temptations*, Or, if those Temptations and Afflictions reach so far as to the destroying of your Lives, yet notwithstanding all this, they are so unable to make you miserable, unless you will take part with them against your own Souls, by repining and murmuring under the mighty hand of God, that when you shall consider that blessed change which Death shall bring unto you, when all tears shall be wiped from your eyes, all fear and expectation of misery removed, nothing but inexpressible and everlasting joys to be expected, you shall bless the time that ever you were afflicted, and with St. *Paul* confess, *That the afflictions of this life are worthy of that joy which shall be revealed*: This, I say, is a good Catholick, Orthodox sense, and which it is very probable, that St. *Paul* might more directly intend in these words of my Text.

8. Notwithstanding I cannot exclude the other sense of the word *Temptation* from this Text; for according to the Analogy of Faith, and without any wrong done to the dependence and connexion of these words (*God will not suffer you to be tempted*, &c.) St. *Paul*'s intent in them might be such, as if it had been thus spread out more at large, tho' considering the many disadvantages we have in the way of godliness, in respect both of our powerful, malicious, industrious, and subtil Enemy the Devil, who continually waits upon us to entrap us; in respect of our seeming flattering friend, the world and vanities thereof alluring us; But especially in respect of our own wicked and deceitful hearts, forward and desirous enough to embrace the wicked suggestions and temptations of both, nay, sufficient to destroy us without the assistance of either: I say, that tho' (these things considered) we may seem to be set (in the expression of the Holy Ghost) *upon slippery places*, where it is almost impossible for us to keep our footing, and to preserve our selves from falling dangerously, and dashing our selves in pieces.

9. Notwithstanding, if our eyes were opened, as were the eyes of the Prophet *Elisha*'s servant, we should find as well as he, that they that be with us are more than they that be against us: For God and his holy Angels, who are on our side, are both wiser and stronger than the Devil, and more willing to do us good, than the other can be to hurt us: Besides, the expectation of those glorious rewards, which are laid up in Heaven for us, are sufficient, even to any reasonable Man, to distrelish unto him the vain unsatisfying pleasures of this world: And though our own hearts naturally be never so traiterous and unfaithful, yet by the power of that Grace which is plentifully showred down upon every one of us in our Baptism, and which is daily encreased and supplied unto us, they may easily be corrected and renewed. So, that if the suggestion of any wicked Temptation get the mastery over us, let us not impute too much to the valour and strength of our Enemies; let us not accuse God of an unwillingness to succour us; For never any Temptation hath or ever shall happen unto us, but but such as is ἀνθρώπινος, suitable unto the nature of Man, such as a reasonable, considerate, and a circumspect Man, by the ordinary assistance of God's Grace, and careful application of those means wherewith we are abundantly furnished out of Holy Scripture, as Prayer, Watchfulness, Fasting, and the like, may easily conquer and subdue.

10. This sense of these words may with as good reason and probability be supposed to be intended by St. *Paul* in this place as the former: And indeed, unless we inlarge St. *Paul*'s words to this meaning also, we shall receive no extraordinary comfort and encouragement from them: For though indeed, it is true, that it is more than we can deserve at God's hands to obtain a Promise from him, to secure us, that no Temptations, no outward Afflictions of this World, shall be so violent and furious upon us, as to exceed the strength of Reason and Grace to withstand them; Yet since Sin is that only Enemy, which is able to withdraw God's favour from us, and make him our Enemy, unless we can be put in some hope, that there is a possible course for us to prevail against sin also, and all the dangerous temptations and suggestions thereof, we should live but an uncomfortable discontented life, we should be continually affrighted with sad melancholick thoughts, with disquieting jealousies and fears, that however we may now and then please our selves with conceits of Gods favour for the present, yet since he has passed no promise of securing us for the future, it may happen, that such a sinful Temptation may come upon us, which may be able, do what we can, to overwhelm us irrecoverably. Therefore since this latter sense (which I mentioned of these words) is more profitable and advantageous to us, I will especially at this time insist upon it, and labour to demonstrate undeniably to every one of us, that *God is faithful*, and will assuredly make good that promise which he hath made unto us all, namely, *Not to suffer us to be tempted*, that is, by any sinful temptation, *above that we are able*.

11. Now

11. Now, he is ſaid to be tempted above that he is able, who, do what he can, though he ſtrain his natural endowments to the uttermoſt, and though he endeavour heartily to make uſe of all the outward helps and aſſiſtances which he finds preſcribed unto him out of God's Word, though he extend that meaſure of Grace wherewith he is furniſhed to the extremeſt activity thereof to reſiſt ſuch a Temptation; yet, in the end is forced to yield to the power of it, utterly fainting and languiſhing in the combate. So, on the contrary, that Man who being compleatly furniſhed with all requiſite weapons both for his own defence, and encountring his Adverſary, and beſides, having in him both abillty of body, and courage enough, and yet out of a ſleepy negligence, or obſtinate ſullenneſs, will not take the pains to lift up his arm, or otherways beſtir himſelf to oppoſe his Enemy, ſuch a Man, if overcome, can in no reaſon be ſaid to be Over-match'd, but is a meer Traitor to his own ſafety and reputation.

12. And indeed, before I can proceed any further, I muſt either take this for granted, That ſome Men though (*de facto*) they have been overcome by a Temptation, yet might have reſiſted it by the aſſiſtances of that Grace wherewith they were enabled, or truly, I know not what to ſay:-For, if this be a good inference, a Man is overcome by a Temptation, therefore he could not poſſibly have reſiſted; *Adam*, for all he was ſeduced by the Devil, is not ſo culpable as I took him to be. How can I charge ſuch a Man for not doing his duty? How can I convince his Conſcience, that it was his own fault and negligence, that he did not that which he ought and might have done? Is there no Man then to be found, that could poſſibly have done no more good than actually he has done? Does every Man improve that Talent of Grace which God has given him to the uttermoſt of his power and skill: Or will any of you when you confeſs your ſins unto Almighty God, tell him to this purpoſe, Lord, I confeſs, I do daily fall into many and grievous ſins; but, ſince they are gone and paſt, I perceive there was no remedy for it, it could not be avoided, thoſe ſins muſt needs have been practiſed by me, I did whatſoever I was enabled to do; if I had done better; when thou beſtoweſt on me more Talents of Grace, I ſhall be a more profitable ſervant, and yield thee a greater intereſt and advantage by them. If any of you entertain ſuch conceits as theſe, I confeſs, you are a great deal more righteous than I thought you had been.

13. For mine own part, I confeſs with greif and ſhame, and ſelf-condemnation, that I have offended Almighty God in many reſpects, when I might have done otherwiſe. I have not only hid my Talent in a Napkin, I have not only not improved that ſtock of Grace which God gave me; but, on the contrary, notwithſtanding that, I have been very laborious and abounding in unfruitful works of darkneſs. I have wilfully grieved the Holy Spirit of God, and many times quenched his good motions in me. Yea, ſo voluntarily and reſolvedly have I done all theſe ſins, that I am perſuaded I could eaſily have choſe, whether I would have committed them or no; no neceſſity at all lay upon me to compel me thereunto, God was faithful and righteous in his promiſes and dealings with me, and my own wicked heart deceived me. And I think, all of you have been guilty in ſome meaſure of betraying and ſurrendring the abilities which God has beſtowed on you, though I dare not charge you ſo deeply as my ſelf.

14. Now that we have heard, who may be ſaid to be able to reſiſt, a Temptation or not: for my more diſtinct proceeding in the confirmation of St. *Paul*'s Propoſition in my Text, I will take our Saviour's counſel, I will *ſit down and examine, whether he that hath but ten thouſand, be able to meet with him which cometh againſt him with twenty thouſand.* Here are two Enemies Camps, and no doubt great Forces on both ſides: But without queſtion, diſproportionable: It concerns me therefore now, by taking a ſurvey and muſter of each to demonſtrate, that in all reſpects the advantage lies on our ſide. I mentioned before, briefly, that we had three eſpecial enemies to deal with, the Devil, World, and the Fleſh: We will proceed in this order againſt them, in the firſt place examining the Devil's power, that the forces we have to oppoſe againſt him.

15. There are many terrible names, I confeſs, by which the Devil is deſcribed in Holy Writ; He is called *Abaddon*, and Ἀπολλύων, *the Deſtroyer*, as one whoſe imployment it were to counter-work againſt God: who calls himſelf (*a*) *the Saviour and preſerver of all men*: is called *a ramping and a roaring Lion, that runs about ſeeking whom he may devour*: He is called *the great Dragon, the old Serpent, the Devil, and Satan, which deceiveth the whole world.* (All this in one verſe.) He is called *the Red fiery Dragon.* There are extant a great many more hideous pictures of him in God's Word: But theſe will ſerve our turn ſufficiciently, to ſhew how dangerous an enemy we have, and therefore how great ought to be our reſolution and wiſdom in countring with him: And leſt we ſhould think, that ſince he is named in the fore-cited places in the ſingular number, that therefore there is but one Lion, and but one fiery Dragon to deal with all mankind, and thereupon begin to be alittle more ſecure; ſince we ſhould have hard fortune, if it ſhould light upon us to be ſingled out by him, out of ſo infinite a crowd as the world is. No, God knows, it is ſo far from that, that there is an unutterable number of them, ſuch an infinite vaſt Army, that

(*a*) Apoc. 12. 9.

that one whole Legion (which are near about 4000) were at leiſure to poſſeſs one Man; And St. *Paul* tells us, (a) *we wreſtle not againſt fleſh and blood*; as if he ſhould ſay, Theſe worldly enemies are ſo weak and deſpicable, in compariſon of thoſe we are to meet withal, that they are not to be reckoned of: But, ſays he, *We wreſtle againſt Principalities and Powers*, (There are it ſeems many Principalities and Powers) *againſt the Rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places*, (the word is) *in heavenly places.*

16. Now, what have we to oppoſe againſt ſuch an innumerable multitude of Spirits, whereof each particular for his exceſſive ſtrength is called *a Lion*; for his fierceneſs, *a Dragon*; for his poyſonous malice, *a Red Dragon*; for the extreme intenſeneſs of that poyſonous malice, *a Red fiery Dragon*; and for his wiſdom and cunning to make uſe of this ſtrength, fierceneſs, and malice, he is called *the old Serpent*; one that has been a Serpent continually ſpitting out his poyſon againſt us, within very few days ſince any creature was; and therefore, if at the firſt, by his own natural wit, he was able, upon even terms, to overcome *Adam*, then innocent, and therefore not apt to betray himſelf, as we are, What may we conceive of him now after above 5000 years experience: I ſay, What ſhall we who are ready to fall into a ſwoon, if we ſee but an apparition of one of them, though he do us no harm; How are we likely, think you to behave our ſelves in combat againſt ſo many Thouſands of them?

17. Why truly, God be thanked, notwithſtanding all this, we may do well enough. For we have ſpiritual Armies on our ſide too, that are able to contend with all theſe, and overcome them in all theſe advantages which they have againſt us. Are they many; *Michael* and his Angels are more certainly; which to me is evident by that ſaying in *Daniel*, where it is made an expreſſion of Gods Glory and Majeſty; His innumerable multitude of attendants; the words are, (b) *Thouſand thouſands miniſter unto him, and ten thouſand time ten thouſand ſtand before him*; which ſurely, God would not have made choice of as fit language to expreſs his Power and Glory, if the Devil had been able to contend with God, and out-vie him too in this Article: Again, are they ſtrong? Theſe ſure are ſtronger: for we read of one that ſlew an Hundred Fourſcore and five Thouſand Soldiers in one night: We never heard of ſuch an Exploit of the Devil's. Are they malicious againſt us? Theſe are more loving and careful to do us good. And certainly, as God is ſtronger than the Devil, ſo likewiſe exceſſive goodneſs in the Angels will eaſily prevail againſt extreme Malice in the Devil. Now it is the nature of Love, to be willing to take any pains for the good of the perſon beloved: whereupon St. *Paul*, in that moſt divine deſcription of the three Cardinal Chriſtian Virtues, thus expreſſeth them: (c) *Remembring your work of Faith, and labour of Love, and patience of Hope in our Lord Jeſus Chriſt.* I confeſs, it is the nature of malice too to be very laborious and obſervant of all advantages againſt the ſubject hated: But this muſt needs be granted, that Love will conquer malice in the ſame degree.

18. Thus you ſee, we are reaſonably well befriended and backed by theſe our Auxiliary Forces of our Guardian Angels, ſo, that we need not be diſheartned, if we had no more: But beyond all theſe, we have Almighty God to our friend, whoſe power is ſo unlimited, that without any ſtraining of himſelf, without the bending of his Bow, and drawing his Sword, only with unclaſping his hand, *Subtractione Manutenentiæ*, with meer letting hold go, all Creatures in Heaven and Earth, would return to nothing. He is in the language of the Pſalmiſt, (d) *a Sun and a Shield*, that is, in the phraſe of another Pſalm, *a Light and Defence*; *a Sun* to diſcover unto us the ſecret ambuſhes and practices of our Enemies, and a *Shield* to protect us from their open force and violence.

19. I, (will ſome Man ſay) there is no Man can make any queſtion of God's Power; But the difficulty is, how we ſhall be ſure of his good will: if that were but once procured, the Battel were as good as at an end: Why, for that we have recourſe to God's Word, there it is that we muſt find upon what terms buſineſſes ſtand between him and us. And there certainly, we ſhall find words, which at the firſt ſight to any ordinary reaſonable Man would ſeem to make much for us: There are Invitations to a League with him: deſires and requeſts as paſſionate as (I think) ever Poet ſtrain'd for: There are promiſes which look as if they were ſerious and unfeigned, they are confirm'd with Vows and ſolemn Oaths of ſincerity, and all theſe ſeemingly directed to every one of us. What can we deſire any more, eſpecially from Almighty God, who ſtands in no need of our favour, and therefore is not likely to beſpeak our good opinions of him with diſſembling and lies. *Object.* *Sol.*

20. Oh, but it is the eaſieſt matter in the world for a Man with a School-Subtilty, by an Almighty diſtinction to cut off any Mans right of Entail to thoſe Promiſes; to appropriate them only to our own friends, to ſome two or three that he is pleaſed to favour: I would to God, that Men would but conſider what end, what project Almighty God ſhould have in making his poor creatures believe he means well to them, when there is no ſuch matter: *Would any of you*, ſaith our Sa- *Object.* *Sol.*

(a) Eph. 6. 12. (b) Dan. 7. 10. (c) 1 Theſſ. 1. 3. (d) Pſal. 84. 11.

Saviour, *when his Son ſhall ask him bread, give him a ſtone; or inſtead of a fiſh*, to nouriſh him, *a ſerpent* to deſtroy him? *If then you (which are evil) know how to give good gifts*; If you would not have the heart to mock poor children after this manner, how much rather would not God? For God's ſake therefore let there be but as much ſincerity, as much good nature in Almighty God (I will not ſay as in your ſelves, for it may be that would be too much for you to grant, but) as our Saviour confeſſeth, that there were in the Jews that Crucified him; and then we all of us have right enough to his Promiſes; we ſhall have no reaſon to doubt of his good intention to help and aſſiſt us ſo far, that unleſs we delight in deſtruction, unleſs we will turn Fugitives, unleſs we will fight on our Enemies ſide; all the Devils in Hell ſhall not be able to prevail againſt us. And thus much of the firſt Squadrons, *Michael* and his Angels oppoſed to the Devil and his Angels.

21. The ſecond Enemy which we profeſſed hoſtility againſt in our Baptiſm, was the vain temptations of this world; and ſo forcible and prevailing are the temptations thereof; that the Devil (who for his powerful managing of this weapon is called *the God of this World*) in his Encounter with our Saviour, ſet up his reſt upon it, as ſuppoſing if this would not ſerve his turn, there were no more fighting for him; *All this will I give thee*, ſaid he. And ſuch a value he ſet upon this ſtake, that no leſs than the extremeſt degree of horrible Idolatry could ſerve his turn to oppoſe againſt it; *All this will I give thee, if thou wilt fall down and worſhip me.* And when he ſaw that this proffer would not be accepted, he preſently quits the field, deſpairing utterly of any ſucceſs. The more dangerous indeed is this Enemy, I may ſay, more dangerous to us than the Devil himſelf; becauſe we all acknowledge the Devil in perſon to be our enemy; and therefore not one of us will be beholden to him for any thing, if he bring us the gift himſelf; a ſick Man would not be healed by him, nor a poor Man made rich, but ſcarce one among a Thouſand has that opinion of the vain pomps and ſinful pleaſures of the World. Our Enemy! No certainly, It is the beſt and moſt comforting friend we have in this life; all our thoughts are taken up with it, it poſſeſſeth us at all times, we dream of it ſleeping, and purſue it waking: And yet our Saviour ſaith, *Ye cannot ſerve God and Mammon.* And again, *How can ye believe, who ſeek honour one of another*: And again, *If any Man love the world, the love of the Father is not in him.* What ſtrength then have we to oppoſe this Enemy?

22. Why, ſurely that which would ſuffice but an ordinary, reaſonable Man, and might ſerve any of us, but that we will needs be unreaſonable only in things which concern our everlaſting welfare: And that is the conſideration of thoſe unſpeakable joys which ſhall attend thoſe who can deſpiſe the unſatisfying vain pleaſures of this life. A Philoſopher, which but reading *Plato*'s Poetical deſcription of the ſerenity of that life, which a virtuous Soul (delivered from the priſon of the body) lives, was ſo far tranſported with the conceit of it, tho' for ought he knew, there was no ſuch thing indeed; or if there were, perhaps never intended for him, that he becomes preſently weary of this priſon, and by a violent death frees himſelf from it; and God only knows what a change he found. Whereas we have God's word for the certainty of that glorious life which his ſervants ſhall live; yea, a great deal of pains he hath taken, to make it deſirable and amiable unto us, by ranſacking all the treaſures of this world, the moſt coſtly jewels, the moſt precious metals, to embeliſh the deſcription thereof withal. We have beſides the experience of ſeveral Men, who have ſeen and taſted as much of that glory, as a mortal creature is capable of; St. *Paul*, and St. *John* the Divine. Surely, the conſideration hereof might ſerve our turn, if not quite to diſreliſh unto us, and even to make us hate the vain pleaſures of this world; yet, at leaſt, not to prefer them when they come in competition with the other: And I would to God we would ſuffer them but ſo far to prevail upon us. But I cannot ſtay.

23. I have rank'd the three Armies of our Enemies, juſt after the Roman faſhion, reſerving the Triaries, the old experienced Soldiers to the laſt. For tho' in ſhew, the firſt rank of the Devils appear more terrible; yet in very deed, all their power is nothing, unleſs the luſts of our hearts take part with them, and give them advantage againſt us. The luſts of the fleſh, are thoſe Traytors which continually keep us company, we cannot be quit of them; without the Devil's aſſiſtance, they are apt to captive us; what, think you, then are they able to do, being manag'd by ſo powerful, ſo wiſe an Enemy? Without them, all the powers of Hell and Darkneſs are inſufficient to withdraw us from our obedience, and, by conſequence, from the love and favour of God. For, ſuppoſe the Devil (for example) preſent a luſtful object to our fancy, as it were holding a laſcivious picture before our eyes; if we conſent not in our minds, to any baſe delight in ſuch a ſpectacle; if we ſettle not our thoughts upon it, as upon a pleaſing ſight; it will be ſo far from doing us any harm, that it will rather prove a means to root us more deeply in the favour of God, as perſons unwilling to take pay of his and our Enemies.

24. But alas, as we are ordinarily ſo far from this nobleneſs of mind, from this bravery of a Chriſtian-like Spirit; that, as if the Devil were too ſlow to object ſuch Temptations to us, we will not await his leiſure; but on all occaſions be ready and deſirous to raiſe up, and then ſettle ſuch unworthy thoughts in our minds; we will be content

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to ſpend many hours ſometimes in the acting of this inward contemplative Adultery. St. *Paul*, ſpeaking of thoſe luſts of our fleſh, calls them our members, when he ſaith, *Mortifie your members which are on earth; fornication, uncleanneſs, inordinate affection, evil concupiſcence*, &c. And indeed we, by our practice, make good the Apoſtle's expreſſion; for we account our ſelves as lame unperfect creatures without them; we know not what to do with our ſelves, eſpecially when we are alone, unleſs we ſet our ſelves on work this way, by acting our ſelves ſuch filthy ſins, which perhaps natural baſhfulneſs, want of money or opportunity, will not ſuffer us to put in practice. What ſtrength have we now to oppoſe to theſe moſt pernicious Enemies which are ſo cloſely cemented, and even incorporated within us, that they are become as it were fleſh of our fleſh, and bones of our bones?

25. Why ſurely, as naturally we have received this root of Bitterneſs in our hearts, which is apt to give an infectious tincture to all the thoughts and actions iſſuing from thence: So likewiſe it hath pleaſed Almighty God to imprint a new Principle in our minds, to plant as it were a new Spirit in our Souls; I mean, that active powerful Grace which without any co-operation of our own, he infuſes into us eſpecially, in Baptiſm; and which is afterward ἀναζωπυρούμενον ſtrengthened and enlivened daily, by a conſtant frequent exerciſing our ſelves in the uſe of thoſe manifold bleſſed means of our Salvation, the hearing, reading, and meditating on his holy Word, and participation of his Heavenly myſteries. For ſurely, if Reaſon alone (by the help of thoſe worthy grave precepts which are extant in the Treatiſes of Moral Philoſophy) hath been able to change many Men from the habitual practice of ſeveral vices to a virtuous (I had like to have ſaid alſo a Religious) life; why ſhould any Man think ſo meanly of God's Holy Word and Sacraments, as to doubt, but that much rather they ſhould be able to make us *new creatures, to make us wiſe unto ſalvation*, eſpecially conſidering that continual aſſiſtance of God's Holy Spirit which infallibly attends the uſe and exerciſe of thoſe his bleſſed means. Do you think God is ſo favourable to the Devil or his Inſtruments, (our Luſts) that he is unwilling to have them ſubdued and mortified in us? And if he be not unwilling, ſurely much leſs is he unable to perform this great work in us, even to the end.

26. Therefore, as before, ſpeaking of thoſe outward forces, God and his holy Angels, which are ready to take our parts, and fight on our ſides againſt the Devil and his Angels, we applied that ſaying of *Eliſha* to his ſervant, If thine eyes were opened, thou ſhouldſt perceive, *that they which are with us, are more than they which are againſt us.* So likewiſe in the caſe in hand, we may make uſe of that ſaying of St. *John*, *Greater is he which is in you, than he which is in the World*: implying that God is not only in himſelf ſtronger than the Devil, but alſo as conſidered *in us*, *i. e.* as working in our hearts by his Grace: This way, I ſay, he is ſtronger than the Devil; his Spirit co-operating with the means of our Salvation, is more vigorous and powerful to renew us into the Image of his Holineſs; if we will but do that which lies in our own power, than the Devil (tho' taking his advantage of that concupiſcence, which in ſome meaſure is continually reſident in us) is or can be to corrupt, and ſo to deſtroy us. For his power is not conſiderable, unleſs we be willing to joyn with him. Thus you ſee, tho' our Enemies be allowed all the advantages they can challenge, yet in exact eſteem, without any flattering of our ſelves, we may conclude, that they who are ready, and deſirous to joyn forces with us, are greater, in all reſpects, than they which are againſt us.

27. But yet for all this, ſince the conducting and managing of thoſe forces, is left to our diſcretion; for God will not fight ſingle againſt the Devil in our behalf, unleſs we lend him our aid and aſſiſtance: And therefore, *Curſe ye Meroz, ſaith the Angel of the Lord* (in the victorious Song of *Deborah*) *curſe bitterly the inhabitants thereof.* And why muſt poor *Meroz* be ſo bitterly curſed? *Becauſe they came not to the help of the Lord, to the help of the Lord againſt the Mighty.* Hereupon it may ſeem, that Almighty God will not put to his ſtrength in our defence, unleſs we join with him; he will not be our Champion to fight, whilſt we ſit ſtill, only Spectators of the Combat. And therefore this conſideration alone may be ſufficient to abate that confidence, which the foregoing diſcourſe might be apt to raiſe in us, eſpecially if we be not utter ſtrangers to our ſelves, if we be not ignorant of our own weakneſs.

28. For ſatisfaction thereof to this diſcouragement, I will now endeavour to demonſtrate by proofs drawn from undeniable Reaſon, and Experience, That there is no ſinful Temptation ſo ſtrong, but that an ordinary Chriſtian may (by the aſſiſtance before-mentioned) eaſily conquer it. And leſt my proceeding herein may be open to any manner of exception; let me chooſe from among you the weakeſt, moſt unexperienced Chriſtian, I dare oppoſe this Man againſt the ſharpeſt and moſt furious Temptation; and will make him confeſs, that tho' he be (*de facto*) ſubdued by it, yet that that came to paſs meerly by his own voluntary and affected unwatchfulneſs and cowardiſe, and that it was truly in very deed, in his power to have reſiſted it. I will make choice to inſtance in the ſin of Uncleanneſs and Fornication; a ſin, that generally finds ſuch excuſe and patronage in the World; becauſe it is ſuppoſed to be ſo naturally born and bred up with us, that there is no ſhaking it off: it is a ſin ſo reſolved upon to be unconquerable, that few Men go about to reſtrain it. The ancient Antidotes againſt this ſin, Watching and Faſting,

ſting, are grown out of uſe with us, we conclude they will do us little good againſt th hereditary evil, and therefore the beſt is to give them clean over.

29. Yet I ſay, let me ſuppoſe an ordinary Chriſtian, environed with all the ſtronge temptations to this ſo natural, and therefore concluded ſo excuſable a ſin; let him hav the moſt charming beauty that has the moſt artificial ways of ſolicitation, together wi opportunity, and ill circumſtances which are not fit to be ſuppoſed here; yet for all thi if that Man ſhould ſay he is not able to reſiſt ſuch a temptation, he lies againſt his ow Soul: For if at that inſtant a ſudden meſſage would interrupt him, a threatning of Deat if he did not free himſelf from the danger of her filthy embraces, would he not do it I deſire only that each one of you in his heart would anſwer for him. Then it is clea he is able to reſiſt this pretended irreſiſtable temptation: And why ſhould not the con ſideration of the danger of Eternal Torments be as perſuaſive againſt any ſin, as the fea of a momentary death? But I will not make my advantage of ſo frightful an enemy t his pleaſure, as Death. Suppoſe in all thoſe circumſtances before-mentioned, a good ſu of Money were but offered him, upon condition he would abſtain but that time fro the Execution of his filthy luſt: I doubt not at all, but that upon theſe terms he woul find ſtrength enough to conquer this temptation. Shall one ſin be able to deſtroy the ex ercise of another, and ſhall not Grace much rather?

30. Beſides, if we believe that generally it is not in our power to reſiſt any of thes temptations; How dare you who are Fathers, ſuffer your Daughters after they are com to years, to live unmarried? How dare you expoſe their Souls to ſuch dangers, unleſ you think, that ordinarily any Man or Woman is able to reſiſt the temptations of th fleſh? How dare you who are Merchants, for the hope of a little gain, live in foreig Countries, as if you were divorced from your Wives; if you religiouſly think, that wer it not for the benefit of Marriage, they could not ordinarily be honeſt?

31. Laſtly, you may remember that our Saviour (in his deſcriptions of Hell) ſeldom leaves out this phraſe, *where the worm dieth not:* which worm is generally by Interpre ters moralized into the ſting of conſcience, *i. e.* a continual vexation of Soul in the Re probates, cauſed by the conſideration, how it was meerly their own fault, their wilfu folly, which brought them to that miſery. Now this Worm would die, and be quite ex tinguiſh'd in them, if they were of ſome mens opinions; that the reaſon why they ſinned was not becauſe they would ſin, but becauſe they could not chooſe but to do it, becauſ they wanted power to reſiſt all the temptations which were objected to them. Such a conceit may ſerve indeed to vex them, but it is not poſſible it ſhould trouble their con ſcience; for by this reaſon, *Corah*, *Dathan*, and *Abiram*, might with as good reaſon b tormented in conſcience for falling into Hell, when the Earth opened under them, as fo their ſin of Rebellion againſt *Moſes*; If the Reaſon why they committed that ſin, wa the ſubſtraction of Divine Grace and aſſiſtance, without which it was impoſſible for the not to be Rebels. But indeed, why ſhould Almighty God withdraw his Grace from an Man? Becauſe (ſay ſome) by falling, they may experimentally learn their own weakne without his aſſiſtance; and ſo be diſcouraged from truſting or relying upon themſelve A ſtrange Reaſon no doubt: For as long as they have the Grace of God, they will no rely upon themſelves? and when they are deſtitute of his Grace, they cannot rely upo him: ſo that it ſeems, God takes away his Grace from a Man for this end, that wantin it, he may ſin; and by that means, when he has got that grace again, he may perceiv that when he is deſtitute of God's Grace, he cannot chuſe but ſin; which was a thin which he knew at the firſt without all this ado. But there may be a better reaſon give why God ſhould take away his Grace from a Man; and that is, becauſe he negligentl omits to make his beſt uſe of it, and ſo deſerves that puniſhment. But this reaſon wi ſatisfie as little as the former: For ſuppoſe (for example) a Man at this inſtant in th ſtate of Grace, and ſo in the favour of God. Upon theſe grounds, it is impoſſible tha this Man ſhould ever ſin; for ſurely God will not undeſervedly take away his Grac from him, till he merit that puniſhment by his Sin; and till God take away his Grac from him, he cannot ſin; therefore he muſt never ſin. But this diſcourſe, tho' it meer concern practice, looks ſo like a Controverſie, that I am weary of it.

32. We are apt enough to ſlander God with too much mercy ſometimes, as if he bo us ſo particular an affection, that notwithſtanding our never ſo many ſins, yet he wi ſtill be merciful unto us. Oh that we could conceive of his mercy and goodneſs aright as rather willing to prevent our ſins by giving us ſufficient preſervatives againſt the com mitting them. I would to God, that inſtead of making ſubtil ſcholaſtical diſputes of t power and efficacy of God's Grace, we would magnifie the force thereof, by ſuffering to exerciſe its ſway in our lives and converſation; we ſhould then eaſily find, that *we a able to do all things thro' Chriſt that ſtrengthneth us.*

2 AU 58

The End of the Sermons.

FINIS.